

6
[11.]

A MANIFES- TATION OF THE MOTIVES,

Wherupon the most Reuerend
Father, MARCVS ANTONIVS
De Dominis, Archbishop of SPALATO,
(in the Territorie of VENICE)
Vndertooke his departure
thence.

g Englished out of his Latine Copy.



AT LONDON
Printed by JOHN BILL,
ANNO 1616.

Ли

А

МАНИФЕС
НО ИОИТАТ
АНТ МОТИВЫ

Аллегорија и љемови Ренесанса
Римска Мира као античка
Доминикански Ствари
(Инти Готике и антике)
Англо-францускије
шпеке



AT LONDON

Printed by John Bifte
ANNO 1616.



MARCVS
ANTONIVS

PEDOMINVS

Archbishop of SPALATO
thus declareth the Motives
of his departure from
thence.

EST this mynde
tute, howeover in
my selfe grounded
upon well-weighed
reasons, and being
in truthe thefule-spe
deliberation at the least; yet being in the
apprehension of others, sudden and vn-
expected, shoulde by noy silencie bedy-
hise

able, nor onely to I know not what wonderment of those among whom I haue bene brought vp, but also to the misconstrucons of thole that either not the motives thereof, I hold it necessary, by way of seasonable preuation, to publish to the world the true causes and grounds of this my, not heady, nor hasty, but duely forethought secession.

At the first insight whereinto I cannot but foresee, that I am like to open the mouthes of detractors, and backbiters, more then a good many, who out of this my departure will picke occasions of declaiming, and exclaiming against me, and deuising flanders of me, as is usuall in such cases. But with the smoke of such vaine calumnies, I professe to GOD and the world, I am not ouermuch affected. To mee, as to S. Paul, it is a very small thing to bee indiged of men. Let me for CHRISTs cause, let me be a foole, let me be base, let me be buffeted, reviled, persecuted; defamed; let me be accapted the dregs, old A and

and off scoutrings of the world; let me
be euēn accursed; may I the while doe
my dutie to my Lord C H R Y S T I E-
S V S, and become vsefull to my bre-
thren in the Ministry of C H R Y S T, I
may; I must trample on all these re-
proches. For this is my boasting, euēn
the testimony of my conscience, that in
singleness of heart, and godly sincere-
tie, not in carnall wisedome, but by the
grace of God I leauē my owne Coun-
try, and passe into another. It is my
part, to approue my selfe as the Minister
of G O D, in much patience, in afflictions,
in necessities, in distresses, in la-
bours, through honour, and dishonour,
through good report, and ill report. For
I feele not my selfe, nor mine owne, but
the things of C H R Y S T. This rather
troubleth and perplexeth me, that, if I
should not step forth boldly, and meete
with slanders and calaignies, the bene-
fit which might accrue unto many by
taking notice of my intentions, would
be hindered, and many perhaps still re-
main-

mayning unacquainted with my courses, might; instead of edification, be taken vnawares in the share of some scandal and misdeeming of mee. For the helping of such mens infirmitie especially, are the motives and meaning of this my departure thids brought unto light, and so set forth to the view of all men. wher by this, need to be engag'd. That this my voluntarie remouall is suggested to mee by no humane, but euangelicall vocation I am fully resolute, nor may once doubt of it. Certes I know that every spirit is not ouer-easly to be credited; but the spirits are to bee tryed, whether they bee of God or not; as wee are taught by Iob the beloued Disciple of CHRIST. In the trials; besides my often presenting my selfe unto the FATHER of lights; in such manner as my SAVIOUR hath instructed me; and thus continuing in the diligent search of the TRUTH from the space of anoyntees, as I sayd; either the help of report had I none? No manes (I call GOD to witness) my consci-

5

conscience to witnesse) no mans per-
swasions of any kinde, did once come
to mine eates : no man cast soorthany
bayte to allure me : no man suggested
any arguments to instruct me : I vied no
mans counsaile ; I conferred not in this
businesse with any man living. Nor
let any man surmisse, that I drew my
strength from such Bookes, as are fra-
med against the doctrine of the Church
of Rome. He that knoweth all things
is a witness unto mee, that I haue vtter-
ly abhorred medling with such prohibi-
ted ware : and if ouer any Prelate, the
most dutifull obseruant of the Court of
Rome, hath derosted those bookees, sure-
ly (in the scarē long feares, which from
my tender yeeres haue possessed mee) I
haue held them detestable aboue mea-
sure. And yet now, mee thinkes, I am
no babo, who hating vsene almost
threescore yeeres, should bde plyable to
any mans booke, to be perswaded to what
hee please without sufficient argument.
My understanding and judgement

- A. q. 2.

B

hath

hath neuer beeene directed by any rules,
other then those , which the Spirit of
God hath prescribed to the holy Church
in the Scriptures , and by guidance
whereof, the holy orthodoxe Fathers,
most renowned and reuerenced in the
Catholike Church , haue instructed the
faithfull flocke of Christ. And these sa-
cred Fathers onely (together with the
inward motions of the holy Spirit) haue
beeene the sufficient authors of this my
resolution. Why therefore should I suf-
fcept this to be the suggestion of a wic-
ked spirit ? From such suspition I am
further freed, because I perfectly know,
and auouch before God , that searcheth
the heart and reines, that I in all this my
deliberation, neuer cast mine eye to hu-
mane and temporall ends. I thirsted
not after Ecclesiasticall promotions,
though they might well seeme suitable
to my condition. For I was already a
Bishop, and that not of the lowest rank,
but chiefe of the Prouince wherein I
was borne, namely, Arch-bishop of

S PA-

SPALATO (formerly styled of SALONA) and Primate of the two kingdomes DALMATIA and CROATIA: A Prelacie (why should I blush to say it?) of as great esteeme as any in our Prouinces and Churches. And if I had longed after any of the Romane dignities, there was a faire way open for mee toward them: But the distast, which I tooke against the corruptions of the Court of Rome, made me still to abhor it. And yet the See of Rome in their most weighty and publike affaires employed my paines to the Emperour and Archdukes; wherof, the Popes Breifs, and the letters of the Emperor & Archdukes, which I haue yet to shew, are sufficient witnesses. The good offices also performed by mee toward the renowned State of VENICE, (whose borne subiect I am) haue purchased their especiall fauour towards mee: Whereby I might expect to rayse my fortunes higher, if I had gaped after any greater and more transcendent Dignities. Nei-

ther was I greedy of worldly pelfe, ha-
uing already that competencie of riches,
which might abundantly content a
moderate minde; such as GOD by his
grace hath vouchsafed to endue mee
withall; whereas in this my change of
place, I most willingly embrace the
losse both of riches, and dignities. For,
as I sayde, I seeke not mine owne; but
the things that pertaine to C H R I S T.
Therefore not any humane project, not
any heady passion, not any worldly ne-
cessitie, not any disastrous chaunce, not
any preposterous motiue, wherewith
men vs^e to bee transported violently,
hath made me to quit that place, where-
in I satte warne enough: but what was
the true cause thereof, I wil now declare
plainely and ingenuously.

I haue from my very childhood been
brought vp in the study of Diuinitie,
and that most what among the Iesuites,
and haue kept my selfe to the current of
the Scholemen, alwaies bending to
the determinations of the Church of
Rome;

Rome; not for strength of argument, but reuerence of authority, with the tin-
 &ture whereof, my mind was so deepe-
 ly dyed, and my vnderstanding so capti-
 uated, that I resolued rather to leaue my
 life, then to let goe my hold. For I was
 so fast bound with the chaine of religi-
 ous awfulness, that I deemed it vnexpi-
 able sacriledge, once to admit into my
 heart, any thought of contrary asserti-
 on, or of so much, as doubtfull waue-
 ring about those points. And if at any
 time I were ouertaken with any
 thought of opposition, or in my search
 into holy Writ, did light vpon any
 thing that stumbled me, straightwaies I
 curbed my selfe (deeming that I was
 bound so to doe in point of Faith) and
 either forced my iudgement to leape
 ouer all obstacles, or else diuerted my
 meditations out of that roade, lest I
 should make or finde any flawe in the
 compoſure of that Religion, which we,
 silly yonglings, take vp on truſt, with
 generall warranty from our masters.

I cannot but confesse that euery while I felte the sparkes of G O D s spirit kindling within me , which I still striued to quench , but could no more then smother : they left alwayes such a restlesse anxiety in my minde , accompanied with deepe impressions of suspition , which so stuck to me , and grew vp together with my studyes in Diuinity ; that I could neuer shake them off .

This my inueterate suspition tooke deepe roote by the distast I had of that extreme cautelousnesse , and rigorous prohibition , wherein all forces , both Romane abroad , and Iesuiticall at home are streined to the highest , all eyes are open , all doores are shut , for the debarring vs the reading , or hauing any manner of booke s lauoring of opposition against the doctrine of the Church of Rome .

As for the common people , defectiue for the most part in discerning , and determining such controuersies , I hold it not vnfit that some restraint be made of lawlesse

lawlesse libertie in that kinde , lest in
stead of instruction, they should sucke
the poison of erroneous opinions out
of dangerous discourses. But that lear-
ned men well affected to the Catholique
faith, and eminent for the soundnesse of
their doctrine, that such old souldiers
should not bee suffered to view the na-
ked face of their enemy , my minde al-
wayes told me (and good reason for it)
that somewhat was in the winde, which
was loath to bee traced out. If yong
nouices ought thus to be hood-winked,
yet those that haue runne through the
whole course of Diuinity , that haue ta-
ken Degrees in that sacred profession,
that haue bin aduanced to the Episcopall
chayre , must wee still be kept in this
pupillage vnder the rodd of the Ro-
mane Court, as not fit to digest, and
judge of what we reade? When from
the Bishops chayre I looked into the
Schooles of the Professors, there I
founde also that , which encreased my
suspition ; the Doctors, and publique
Professors

Professors in their solemne readings
and writings of the Controversies, put-
ting vs to take on their owne word
whatsoeuer they alleadge, as a passage,
or opinion of the aduersaries, and de-
barring their auditors, vnder payne of
excommunication, from reading with
their owne eyes the treatises thus quo-
ted to them: for the hyding, supressing,
and totall defacing of which kinde of
bookes there would not besuch double
diligence vsed, were there not some-
what in them stronger then our cham-
pions are, vpon euentermes, able to en-
counter.

As for my selfe, I haue always had
an inborne desire (which euer since my
admittance into the Clergy I haue cher-
ished) to see all the feuerall parts of
Christendome consenting, and unitid
together. The distraction of the West
from the East, of the South from the
North (in matters of faith) as I never
could brooke, so I never left searching
into the caufes of so lamentable a di-
vorce,

uorce, and sounding whether any
meanes might be found for the recom-
bining, and reducing them to their an-
cient vniion. And the more I longed to
see this happy coniunction, the greater
was my inward griefe, to beholde the
manifold diuisions among the Profes-
sors of Christianitie, the bitter hatred,
and vnquenchable broyles betweene
the most renowned Churches, the
shamefull cutting, and tearing of the
seamlesse garment of our S A V I O V R.
This consideration, this compassion, so
iust, so necessary, hath in deepe measure
seized vpon mee, possessing my heart
with no small anxietie, and cealeth not
daily yet more and more to grow vp-
on mee.

But (to returne to my narration) I
being aboue twentie yeeres since pre-
ferred to be a Gouvernor in the Church,
and made Bishop of SEGNA, my Fa-
thers the Iesuits did not take it very wel,
as knowing me to be no doe-naught,
or droane, vnprofitable for their So-

cietie (wherof I neither boast, nor now
passe any whit at all, hauing learned to
set a lowe price on all humane reputa-
tion, other then that, which auaileth for
the aduancing of G O D s seruice) but
yet, that both hopefull, and helpefull
they found, and acknowledged me, it
appeareth, in that, when I was very
young, and the halfe of my time of
probation yet vnexpired, they employ-
ed me to reade the publicke Humanitie
Lecture in the Schooles at V E R O N A.
Before my entrance into the Order of
Priesthood I was by them made the
publicke Reader of the Mathematique
Lecture at P A D V A ; where I received
good encouragement by the fulnesse
of my Auditory. At B R E S S I A they
made me Professor first of Rhetorique,
then of Logique, and lastly of Philoso-
phie. In the Churches they many
times put mee forward to preach on the
solemne Feast dayes. More then once
they layd vpon mee the managing of
their priuate affaires of no small impor-
tance.

tance. In a word, in these, and all other employments any wayes belonging to the Societie, they had me alwayes an Agent prest, and at hand for the publike seruice. In which regard well might they looke awry at my being plucked from them by aduancement to a Bishopricke: Which calling mee abroad vnto Ecclesiasticall function, was the first meanes of my descending, from the most sublimated and aëreall disputes of the Schoolmen, downe into the lower region of practicall application, and reducing my studies to the cure of soules, and ouersight of the Church. And because I held preaching to be an inseparable part of the office of a Bishop, I did, as our Preachers are wont, employ some paynes in turning ouer such Postillers, and Lenten-homelists, as are most current amongst vs. But it was not long, ere my stomach loathed that course and vnholesome feed. I found in them (and that without long search) such a world of foule abuscs, the Scrip-

tures wryed and strained to idle , fruit-
leſſe, impertinent, nay pernicious con-
ſtructions ; Discourses ſtuffed with
Apocryphall Stories, ridiculous tales,
and fabulous Legends; the poore peo-
ple miserably gulled by picke-purſe
tricks, and tyrannous yoakes put vpon
them vnder the viſour of Piety , and
name of Catholike Doctrinē, wher-
with their fearefull conſciences are ou-
uer-awed and enſnared in Superſtition.
These enormities I ſawē, and ſtarting
backe with amazement , and deteſta-
tion of them, I found it was high time for
mee to leauē thoſe muddy puddles, and
to betake my ſelfe to the cleare foun-
taines of the holy and ancient Fathers
of the Church. Out of their Tractates
I furnished my ſelfe for preaching, and
out of the ſacred Canons for Church-
gouernement : In both I found mine
owne content; in both, the profit of
others.

From theſe lampes , mee thought, a
new and ſtrange light darted forth vp-
on

on me, the beames whereof, though vn-willing, and shutting mine eyes, I could not but perceiue. As for dogmaticall points in Diuinity, I found in the Fathers many passages diuers wayes repugnant to the common *Tenets* of the Schoolemen, in whom I was formerly lessoned : and those authorities were by our new Masters either slily omitted, or corruptly alleadged, or vnsufficiently explained, or purposely misconstrued. And as for Church-discipline, I saw, and wondered to see the spirituall gouernement of these times so far wide and different from the ancient. Whereupon my former suspitions of foule play got more footing in me, and now, me thought, I espyed afarre off some vnderhand dealing in our setting forth the Christian Doctrine, and managing the affaires of the Church : inasmuch as the body of our professed Theologie is rather patched together of subtile speculations, Philosophicall quiddities, and winding inferences, then soundly

grounded vpon the Oracles of the holy
Scriptures, diligently examined, and
sincerely expounded, whereof indeede,
there is little news stirring amongst vs.

Beeing from this Bishopricke aduan-
ced to an Archbischopricke, thence was
giuen mee a new, and more earnest oc-
cation of repeating my former course
of studies, and bestirring my selfe the
more laboriously. For beeing now en-
combred with the incident affaires of
the Bishops of my Prouince; but much
more being borne down with the vast
omnipotencie of the Court of Rome
daily encroaching, and eatring vpon
my Metropoliticall rights, it behouued
mee to digge to the bottome, and to
feele for the very foundation of all Ec-
clesiastaicall degrees, powers, functi-
ons, offices, and dignities, in speciaill to
search the Records, to finde by what
Tenure the Papacie holdeth. Not long
after this, commeth forth the Interdict
denounced by the Pope against the Re-
nowned State of VENICE, during
which

which thunderclap, the Romanizing pamphlets flie abroad, and cry alowd against the whole rabble of the masterlesse Bishops of the *Venetian* dominions, rayling and raging against vs, for brutish monsters of men voyd of all reuerence, science, conscience. Then I, poore worme, thus trampled on beginne to turne againe, and to vse the weapon of iust defence, and on this occasion am anewe, and more sharply whetted to search out the true estate, and grounds of that memorable controuersie. For that purpose I turne my bookes, and trauile through the whole extent of the sacred Canons, Orthodoxall Coun-cels venerable discipline, and laudable current customs of the ancient Catholick Church. To say in short that which I sought long, by these ; and none but these I received satisfaction, in these I found that which I sought for, I found it in full and overflowing measure.

And now mine eyes being thus opened, I could easily by that day-light per-
ceiue,

ceiue, that the doctries of those many
Churches which (because Rome holds
them for enemies) we are bound to be-
spatter with inuestigis, & our doctors
to batter with arguments, doth indeed
little or nothing swerue from the most
ancient faith of the purest times: and
that the same is at Rome, and here a-
mong vs rather beaten out of doores,
and banished with spitefull detestation,
then condemned vpon any lawfull
couiction; finding this hard entertain-
ment, not as being vpon triall proued
a bastard impe of heresie, but because it
cannot beare construction with the
Popes *Cabale*, nor consort with the in-
famous corruptions of the Court of
Rome; wholly degenerated into a tem-
porall Monarchie. I now plainly per-
ceiued, that at Rome a Mint is let vp,
which dayly goeth, for the coyning
new Articles of Faith sans number.
Which prerogatiue both wanteth law-
full Patent, hauing no other plea then
intrusion and forcible usurpation, and
is

is employed vpon too base a mettall, namely such positions as conteine, not onely no matter of Faith, but also manifest falsehood: yet such base alloy as this, they thrust, for current, vpon the Christian world; and are so farre from suffering it to come to the touchstone of due and free consultation of the Church, or to the balance of disputation, that they reply with fire and sword vpon all that dare but whisper against them. This Rome hath long since by ouerbearing and crushing the sacred Councels, put out the eyes of our holy Mother the Church, who now hauing lost her sight, her strength, and her libertie, like captiue Samson, vndergoeth the scorne of her surprisers, and groaneth, poore soule, vnder the mill of these *Philistines*. There was a time when this went for an article of Faith, that the Vniuersall Church dispersed vpon the face of the earth, is that Catholique Church of CHRIST, to which he promised his perpetuall assistance, and which *S.Paul* calleth the

pillar and ground of the Trueth. Now adayes our Masters at Rome haue shrunke this Article into a narrower compasse ; so that now by the Catholique Church must be vnderstood the Court of Rome; Now we must without wauering beleue , that in this Confistory, and no where els, nay in the breast of the Pope there is erected the Monopoly of the Spirit of our Sauiour. And whatsoeuer priuiledges, and honourable titles haue in elder times bene duely afforded to the Vniuersall Church of C H R I S T , now must with might and maine be translated ouer, and appropriated to the Church of Rome, though with wronging and robbing the publique. Now the stampe of an Article of Faith is set vpon many new deuised fancies, whereof our S A V I O V R neuer was theordeiner , and whereby Christian soules are pitifullly deceiued ; and so the blinde flockes, with their blinde guides both together, runne headlong
ad istuc hanc sententiam in libro suo into
tillij

into the pit of perdition. These and other like considerations haue for diuers yeres afflicted my carefull soule, and do yet encompasse my heart with incredible sorrowes.

I spare here to insert out of mine owne observations, a beadrowle of the numberlesse nouelties, and pestilent errors broached, and maintained by the said Court of Rome, whereby many, and many soules suffer shipwracke, the arme of Church-discipline is broken, the reforming and spreading abroad the true Christian Faith is impeached, the Church is burthened with infinite scandalls, the peace of Christendome is interrupted, iaires and warres are kindled amongst vs, whole kingdoms turned topsy-turkey, famous Churches rent asunder from another with horrible schismes, and the world ouerrunne with other unsufferable calamities. On which particulers I shall not need here to insist, having fully prosecuted them in my

booke concerning the Ecclesiastique Com-
monwealth. Which worke I haue al-
ready finished , and prepared for the
Presse, intending to publish it as soone
as I can light vpon a conuenient Prin-
ter. The whole body of this my
worke, consisteth of ten seuerall parts
or Bookes.

IN the first whereof, I make en-
quirie into the forme of this po-
litie, or gouernment , determin-
ing , that , in respect of C H R I S T
the head , the Church is gouerned in
the most perfect forme of Monarchie.
But as for C H R I S T s Ministers here
vpon earth , that they haue no resem-
blance , or conformitie with an exter-
nall , and visible Monarchie , but are to
gouerne the Church according to
C H R I S T s ordinance in an Aristoc-
ratical forme , not without some spice
also of a Democracie . And so conse-
quently I demonstrate , that the sup-
posed Primacie of power in S. Peter,
and the Papacie pretending therefrom,

doe

doe no whit agree with the Gospel, nor
with our S A V T O V R s Institution.

2 In my second booke I take a
view of the Gouvernours, and Minis-
ters of this *Church-weale*, who they
are, how they succeed to the Apostles;
of what institution Bishopricke is,
how it differeth from Priesthood, who
are the inferiour Ministers, and what
is the power of holy Orders in this
Body.

3 In my third, I set foorth the Hie-
rarchie of the Bishops and Rectors of
this Common-weale, and shew that by
the Law of G O D, there is no distin-
ction of prelation or subiection be-
tweene one Bishop and another; but
that all disparity in their Sees is groun-
ded on Ecclesiasticall constitution on-
ly. Thence I passe to entreaties of the
electing, confirming, consecrating, or
ordeining of Bishops, and of the rights
of Metropolitans, Primates, and Pa-
triarches.

4 In my fourth, I examine the pri-
uiledges

wledges of the Church of Rome; and proue, that that Church, neither in it selfe, nor in her Bishop, nor in her Clergie ever receiuied from C H R I S T any preheminence ouer other Churches; but if it hath, or had any at all, the same was conferred by the voluntarie act of humane permission, or concession:

In my fifth, I make search, what is the naturall and proper power of the Church, and proue it to bee merely spirituall, still remouing all coactiuie Iurisdiction from the Church. Afterward, I discourse of the power, and operation of the Sacraments, as also of Church-conflutes.

In my sixth, I make a comparison betweene the Powers Laicall and Eccllesiasticall, that limits may bee set downe, for distinction of the *Church*-*weale* from the Ciuill: Wherin I demonstrate, that Christian Princes haue to do with the Church in many things; but as for the Church, that it hath nothing

thing at all to doe with disposing of Temporals, least of all to intermeddle with Kings about them. In summe, I intreat of the temporall kingdome of Christ: of the Laicall power, whence it is deriued, what extent it hath, as also of the Franchises of the Church and Churchmen, of Inuestitures, and of the kingdome of SICILY, and such like.

7. In my seventh, I looke into the internall direction of the Church, which is by Faith, and make enquirie what is the true rule of Faith, and so dispute of the Word of GOD, of the authority of the Church, and Pope about it; of Councells, of Heretic, Schisme, and such like.

8. In my eighth, I take a suruey of the externall gouernement of the Church by Lawes, Canons, and Iudicature. There I handle the obligatorie power of Canons, the qualitie of Dispensations, iniunctions of Fastes, Prayers, and the like.

9. In

¶ In the ninth, I descend to the temporall goods of the Church, declaring at large, what maner of maintenance is due to the Ministers thereof, whence it ariseth, and in what sort Church goods are to be disposed. Thereupon, I write of Tithes, Benefices, of propriety in Church-goods, of the vse and abuse of Church reunewes, of pensions, and Commenda's, and of the Testaments of Clergy-men.

¶ Finally, in the tenth, I undertake to shew, what is Ecclesiasticall liberty, that it may appeare in what manner the *Church-meale* may be sayd to be free; and thereupon I discourse of Priuiledges, and priuiledged men, of abuse of Priuiledges, of Exemptions, and exempt persons, of the subiection of Monkes, and others of that sort.

This hath beene the end and fruite of my studies. For whilst vpon my fore-named occasions, I betooke my selfe to the diligent and earnest reading

ding of the holy Scriptures, the Orthodoxe Fathers, the sacred Canons, and Volumes of the Councils, the veile beeing now withdrawn from mine eyes, and my heart being kindled with ardent zeale both of finding out the trueth for mine owne satisfaction, and of imparting it for the edification of others, I could doe no other, but commit to writing thole things, which I found worthy obseruation. Out of which my copiouse collecti-
ons, hath beene bred that my ten-fold issue, which now I called foorth by their names in order. By weighing therefore and applying these particu-
lars, I plainly perceiued our Chur-
ches to haue wandered far wide from
the right way, not onely in Disci-
pline, but also in Doctrine.

What then should I doe taryng any longer in the midst of a crooked and peruersē nation? If I should haue resolued to mannage mine owne Church, as was fit, according to the
Hildegard

ancient Catholique Discipline , if I would endeouour to teach, and aduance the true Catholique Doctrine , I must needes haue drawen downe vpon mine own head all the hideous storms, tempests, and thunderbolts, which the Romish Capitol could dart foorth vpon him , ouer whom that tyrannizing Faction did already cary , both an heauy hand , and iealous eye; as ha- uing by some meanes smelt out my priuate labours in writing, though se- cretly, against the current of their do-ctrine and desaignes ; as I well might vnderstand , by beeing diuers times conuented before the Popes *Nuncio*, residing at VENICE , and checked by him vpon some such surmise. It was my best therefore to take the wings of a Doue , and by a far flight to retire my selfe into the wildernes; where I might expect his helping hand, that would be ready to saue me from the stormy winde and tempest, rather then that my selfe remaining in wilfull

wilfull blindnesse, shoulde together
with other blind guides leade the
blind to destruction. For what, alas,
are Bishops now adayes, that are yo-
ked vnder the Potencie of Rome? In
regard of their Temporalties (where
their Reuenues are great, and boulste-
red out with secular dignities) they
are goodly Potentates, they are
Grande's, they are Princes; but Bi-
shops they cannot bee called, but e-
quiuocally. Verely all others, beside
the Bishop of Rome, haue lost all
their Episcopall power. For the go-
uernment of euery particulat Church
and Diocese is fled from home, and
wafted ouer to the seuen-hilld Citie.
The Bishoppes themselues what are
they, but (and scarce that) Vicars, and
Scrutitors to our good Lord and Ma-
ster the Pope; subiect, abiect, vile, scr-
uile, ouer-awed, ouer-trampled wret-
ches, still at the deuotion and becke,
not onely of the grand Masters Ho-
linessse, but also of such, and such

Cardinals ; of so , and so many Con-
gregations set vp at Roine to curbe
them , of this Legate & latere , of that
Apostolique Nuncio , of these Inquisi-
tors , of those Visitors , and in fine , of
the infinite rabble of the Regular Or-
ders , and of every Companion of
those Brotherhoods , which start vp
with their Apostolique Priuiledges ,
not onely to stand on euен ground
with the Bishops , but to checke , and
coope them vp in their owne walke
of Church - Regiment ; nay , to swal-
low vp all their Episcopall Iurisdiction .
So in effect , the Church vnder the
Romish head is no more a Church ;
but a certaine humane Bodie - politi-
que , vnder the meere temporall Mo-
narchie of the Papacie . The Church
is indeed a Vineyard ; but employed
onely for the making our father Noah
drunke . It is a flocke ; but prouided
onely for this Shepheards profit , to
squeefe out the milke , till the very
blood come ; to shewe their fleeces ;
nay ,

nay, to shauue them to the quicke; nay, to flay, and slay, and deuoure the poore sheepe at his pleasure. Why should not I then remoue from hence, lest I become a spectator; nay, a partaker of these impieties and mischieses? The great Shepheard my SAVIOVR, hath appointed mee to be a dogge in his flocke; I must barke; I cannot be a dumbe dogge, as all the Bishops vnder the Romane are; who, some for hope of preferment, othersome for feare of afterclaps, are vtterly mute, applying themselues to the times, and sayling with the wind, though in that common streme, they, with their Leader, runne on the rocke, and suffer wrack. And because (as the worlds by-word goes) *Obsequium amicos, &c.* The flatterer gaines friends, and the tel-troth gets enemies, now that my conscience debarreth me from betraying the Trueth, it both became, and behoued mee to step out of the reach of that despitefull harred, which en-

uironned mee, vntesse I would daily expose my life to the hazard of poyson, or offer my throte to the poiguard of an Assassine, the ordinary meanes now adayes to silence controueries: Whereof the Church of Rome hath found out a most compendious meane, by referring the decision and maintenance of their Doctrine, not (as our simple forefathers were wont) to learned Diuines, and free Councils, but to tormentors, to hangmen, to hireling stabbers, cut-throats, and bloody parricides.

As on the right-hand these spirituall motions did strongly incite mee to enterprise this departure, so on the left, I confess, I often found and heard a busie disswader, the bond-mayd *Hagar*, with her *Ismael*, the wisdome of the flesh disputing against the spirit, and pressing me on this maner, What, and whither wilt thou? A Prelacie thou hast here (vnder the Popes protection) of large procinct, and faire reuenue,

not

not without further hopes of greater titles, if your eye looke that way. Thus much you haue in possession, of this you are ascertained, what otherwhere will betide you, GOD knowes, not you. And can you thus forsake your Countrey, your kindred, your friends? Can you thus take your farewell of all these, without hope of euer reuisiting them? Why make you your selfe wiser then your fellow-bishops? They (charitable men) endure all things, beare with all things, excuse any thing. Why doe not you draw in the same line with them? Are you among so many, you onely sharpe-sighted? are all the rest moale-blind? If you be thus wise, why respect you not your owne reputation? Perceiue you not that, as soone as your backe is turned, the most infamous and monstrous criminations, that can be devised, shalbe let flie after you? At Rome first, and thence all about the world you are sure to be branded with the odious name of an heretique.

These

These and such like suggestions did
my shrewd and troublelome *Hagar*
whisper into mine eares : whereupon
hot conflicts were raised in the inmost
cabin of my heart , betweene her on
the one side, and my spirit and conui-
eted conscience on the other. At
length the Spirit of G o D making a
more powerfull and conquering af-
fault, brake off these disputes, and de-
layes, and called me foorth with that
voice of power and efficacie, saying to
me (as sometime to *Abraham*,) Get
thee out of thine owne Countrey, and
from thy kindred , and from thy fa-
thers house, and come into that land,
which I shall shew thee : And so was
I drawne to put in practise that most
famous precept long since deliuered.
by the wise men , S E Q V E R E
D E V M , *Follow G o D when hee calleth:*
even as the blessed Patriarch *Abraham*
(as *S. Ambrose* elegantly obserueth lib.
1. de *Abra* cap. 2.) did by way of pre-
uention acte that which the Sages of
Greece

Greece did afterward recommend to the world for a precept. By which fact of *Abraham* I received great encouragement, considering how plentifullly GOD did reward his readie obedience, by preferuering his honour in the speciall protection of his beautifull wife *Sarah's* chastitie endangered by *Pharaoh*. Here Ambrose affordeth me yet more comfort; inferring, that, because Abraham for GOD's cause set light by all he had, therefore GOD multiplied to him all hee had. But the first reward that GOD gave him, was the preservation of his wifes chastitie, which hee knew to be most acceptable to him being her husband. Ambrose here proceedeth excellently; *He that followeth GOD, stands always on sure ground.* We must therefore preferre GOD before all things: and neither in regard of our native soile, nor for loue of our parents, our children, or wife, be withdrawne from performance of whatsoever GOD commandeth, forasmuch as GOD is the giner of all these blessings,

and is able to make good , and preserue
whatsoeuer he bestoweth . Hereby I am
put in good hope , that G O D will in
the firſt place of recompence of my,
though ſlow, yet ſetled obedience vnto
his call , vouchſafe me a protection
of my good name and reputation : ſo
that the beautie thereof (how meane
ſoeuer) ſhall not be deflowered , or ble-
mifhed , though I leauē it behind mee
in the barbarous hands of thofe , that
are like to make bold ynough with it ;
but rather that it ſhall be preſerued in
its prime and integritie , free from all
ſcandal , and fruitfull to others edification .
This confidence hath heartened
me , this calling hath ouerruled mee ,
thefe dangers haue armed me to aban-
don all , and cheerefully to vndertake
this iourney .

But, aboue all, the loue of my SAVI-
O V R hyeth mee forward to this pil-
grimage . I were ſurely of base and
groueling thoughts , if I ſhould leauē
that my function , with intent to lay
mee

mee downe and rest, or hide my head
in a corner, that I might rid my selfe
of such conflicts as belong to my cal-
ling, and so grow stiffe with ease and
idlenesse. It is the cause of CHRIST
I haue in hand, which challengeth
mee wholly, and all mine endeauors:
I heare that voyce still thundering in
mine eares, C L A M A , Cry aloud, and
charging mee to ioyne in cry with
them, that haue not bowed their knee
to *Baal*: and that my voyce may, with
theirs, be the better heard, to climbe
vp to the top of an high mountaine,
to preach to S I O N . This voyce I
readily obey : and therefore I hye me
vp into some safe place, where the
true Catholique Religion holdeth vp
her head, and taketh free breath.
From so fitt a stand, wheresoeuer I
shall finde it, I meane, as my dutie
bindes, and as my strength affoards,
to display and publish that trueth
which I haue learned, and to lay forth
the wayes for remoueall of Schismes,

and reducing of the Church to vnyt. It shall not bee long ere the Church shall heare my voyce ; I will speake vnto the heart of Ierusalem , and will call vpon her. I cannot bee wanting in this my dutie, beeing a Bishop in the Church of Christ. Now to euery Bishop his owne proper Diocese is so committed, that hee is withall to know, that the vniuersall Church also is by our SAVIOVR commended to his care, as neede shall require. To euery of vs Bishops, Saint *Paul* leaueth this lesson: Take heed to your selues, and to the whole flocke, in which the holy Ghost hath made you ouer-seers, to feede the Church of God, which hee hath purchased with his owne blood. To the same purpose are those wordes, which passe vnder the name of *Eleutherius*, a very ancient Bishop of Rome , speaking to other Bishops : *For this cause the vniuersall Church is by CHRIST IESVS committed to you, that your paines may bee employed*

employed for all; and that you shal bee forward, in affording your helpe to every man. And the blessed Martyr Cyprian, in his thirde Booke and thirteenth Epistle, auoucheth, that himselfe, (together with the Bishop of Rome) doeth hold the ballance of the government of the Church: And moreouer addeth this: *The bodie of the Priesthood consisteth of a great number, and is so combined together with the gley of mutuall concord, and bond of amitie, that if any of our Society shall attempt to rayse vp an Heresie or Faction, and to rent, and spoyle the flocke of Christ, the rest may put to their helping handes for remedie.* So likewise the same Cyprian did not onely by aduice, but also by action more then once, afford his helpe vnto distressed Churches, though situated without the procinct of AFRICKE, and sometimes euen to the Church of Rome, as in the second and fourth Bookes of my fore-mentioned Tractate of the Church-weale, I

specific at large. So *Polycarpus, Irenaeus, Hosius of CORDVBA, Athanasius, Basilius*, both the *Eusebij*, the one of *SAMOSATVM*, the other of *VERCELLA, Lucifer of CARALLI, Hilary of PORTIERS, Theophilus and Cyrillus* both of *ALEXANDRIA, Aurelius of CARTHAGE*, and many other out of their Episcopall Office; tooke great paines to releue the distresses of the vniersall Church; and stepping aside from their owne Churches, but in the meane while, prouiding for, and recommending them vnto others, did, out of their owne authoritie, betake themselues to succour other afflicted, and disturbed Churches. It is therefore agreeable with my Office; nay, it is my most proper duety to endeavour, to my power (as *Cyprian* teacheth mee) to worke a cure vpon the Court of Rome, which setteth vp and maintaineth a conspiring faction, rending and raugeing the flocke of *CHRIST*. Which my helping labours are

are to bee performed, not by my approaching thither in person (for that were both dangerous to my selfe, and bootlesse for the cause) but, as I doe, by my most remote bodily absence from it. And as for my Diocese and Prouince of SPALATO , it is my most earnest desire to haue continued the administring thereof , like as *Hofius*, *Basil*, the *Eusebj*, *Hilary*, and others euen now named by me, did reteine still their owne Churches, and returned to them, when they had atchieued the publique busines of the vniuersall Church. But my Church, with many other, doeth groane vnder the Popes hauie yoake, who heartily hateth reformation, and with tooth and naile opposeth it, both with his own strength, and with the forces of such Princes, as adhere to the Papacie : so that hee hath, and daily exerciseth a boundlesse power of life and death ouer any that shall lift vp a finger towards the redresse of this his Tyrannie.

nic. It was therefore necessarie for mee thus to withdraw my selfe from my Protince , that hauing broken these bonds of seruilitie, and getting freer breath, I might haue opportunitie to blaze abroad the trueth ; and without controule deplore the ruines, which the insolencies of the Court of Rome, haue brought vpon the holy vniuersall Church.

Verely there is in euery earthly King an awfull Maiestie ; who, as *Tertullian* speaketh , *is the next after G o D , and inferior to none but G o D*; and *aboue whom*, as *Optatus Mileuitanus* sayeth , *there is none but G o D alone*. Therefore, when King *Dauid* was to vndergoe reprehension for adulterie and murther committed by him, neither the high Priest, nor any other of the Priests, or Leuites, nor yet any of the Kings friends, or neere attendants, durst intrude into that office : but G o D himselfe employed his peculiar and extraordinarie messengers

gers , and appointed *Nathan* the Prophet to go to the King, and tell him his owne. But as for the Pope of Rome; he, for his turmoyling , scandalizing, harrying, and oppressing the Church, is not to be dealt withall by extraordinary Commissioners: we are not to waite till G o D from heauen giue some immediate deputation, to select Ambassadours for that purpose. There is not in our Romane Bishop, there is not such a radiant Maiestie, that a man need to bee daunted with the lustre of it : Hee hath no glimpse of Maiestie, other then a forged puffe of temporall pride , and that vsurped, and a thing of very nothing. Pull off this visour , and then what is hee but our brother, our colleague, our fellow-Bishop, our fellow-servant, our fellow-labourer in the worke of the Gospel ? And surely, as *Solomon* teacheth vs in his Prouerbes , One brother helped by another, is like a fortified citie. Why then sleepe wee? why are

we possessed with a Lethargie of carelesnesse? Our brother goeth to wrack, and draweth the Church with him to ruine; and wee, that are his brethren, sit still, and neither yeeld helpe for it, nor take care of it. Though all others remaine deafe, and dumbe, carelessse, and fencelesse, yet I (pettie whelpe) though least of all the troupe, I cannot couch, I must needs start vp, and make what yelping noyse I can, shrill enough perhaps to awaken stronger mastiuers, as yet cast into a dead sleepe by the Popes enchanting morsels. These, if they awake, are like to barke lowder, and to driue away the Wolfe; and so, as their office is, to guard CHRISTs Sheep-fold. For the rowzing vp these lustier dogges, I meane not to spend mine owne fillie voyce, I will vse the voyce of the most High, and raise vp the whole Cry of the ancient Fathers, and sacred Councells, still redoubling the warning-voyce of the holy Catholique Church.

OF

Of my tenne forenamed Books of
Church-Deale (with conuenient speede
to bee published) the principall ayme
and intent is, that the errours of the
Romane faction may bee layde open
to the world, that the trueth and
soundnesse of Catholique both Do-
ctrine, and Discipline, may bee decla-
red, that those many Churches, which
the Church of Rome hath cast off,
and kicked out, may be held for Ca-
tholique : Finally, that the way of v-
niting all the Churches of CHRIST
may be afarre off designed and poin-
ted at, if not neerely demonstrated, if
so be that by any meanes it may come
to passe, that wee may all say and
thinke one thing : that distractions
and schismes may bee extinguished,
and that Christian Princes may haue
no such pretences, as vsually they
nowadayes draw from diuersitie of
Religion, to plot mutuall mischiefes
one against another, and to trouble
the common peace of Christendome

with causlesse, vnseasonable, and vngodly warres. But that they may rather bend their ioynt forces, for the restoring vnto their auncient libertie those Christian Churches, which long haue, and still are like to groane vnder the heauy yoake of miscreant Tyrants.

For my particular, my intent and desire is, that this my, whether departure, or escape, or flight out of BABYLON be so euuen caried, that no iust imputation of schismaticall singularity may sticke vnto it. I forfake errors, I shunne abuses and corruptions; these, and nothing else I flie, lest I should partake with the sinnes, and consequently with the plagues of BABYLON. Nathlesse, I doe not, neither wil disioyne my selfe from that common bond of charitie, wherein I am obliged to the holy Catholike Church, and to euery member of it; but, as much as in mee lyeth, I am ready to ioyne in perpetuall communion with

all

all Christians, as long as wee accord
in the essentials of our Faith, and in
profession of the Creeds of the auncient
Church of C H R I S T : But with
this condition, that it may be free to
vs on all sides, to reiect and abhorre
all new-coyned Articles of Faith, ei-
ther flatt contrarie to the holy Scrip-
tures, or any way repugnant to the
sayd generall Creeds : As also that we
bee not bound to admitt, as Articles
of Faith, such positions, as beeing in
themselues indifferent, haue neuer yet
bin sufficiently debated, and determi-
ned by the Church, vntill such time
as they shall be fully resolued, or well
prooued to haue bin already resolued.
And finally, that we be not so hardy,
as to damne for hereticall, any such
controuerted points ; vnlesse it ap-
peare, that the same haue bin already
lawfully condemned by the Church,
or vntill they shal hereafter be so con-
demned. In G O D s Name, let each
particular Church, in points indiffe-

tent, and vndeclared, enjoy her liber-
tie both for matter of opinion, and
for maner of practise. Let euery of
them abound in their priuate iudge-
ment, vntill the Catholique Church,
by the guidance and gouernement of
the Spirit of CHRIST, shall make an
end of the Controuersies, and with
the winow feuer the chaffe from the
solide graine.

In the meane time let vs hold our
selues to that famous rule of the re-
nowned Father Saint Cyprian, which
he vied in the Councell of CAR-
THAGE. *We judge no man*, sayeth he,
neither doe wee, for diuersity of opinion,
cut of any man from the right of commu-
nion with vs. For none of vs hath borne
himselfe as Bishop of Bishops, nor by ty-
rannicall ouer-awing hath enforced his
Colleagues to a necessity of obeying him.
Forasmuch as every Bishop, by the liber-
ty of his place and calling, hath his iudge-
ment and suffrage free to himselfe, so that,
as he cannot iudge another, soe he cannot
bee

bee iudged by another. But wee must all attend on the doome of our LORD IESVS CHRIST, who onely hath power, as to make vs gouernours in his Church, so to call vs to accompt for our behaviour in that office. The point then in question was about the baptising of Heretiques, wherein *Cyprian* dissented from the Romane, nay in a maner from the whole Church, and standing stiffly in his opinion, did hold *Stephen* the Bishop of Rome, eagerly opposing him, and almost all the rest, to bee in a manifest error. Yet *Cyprian* neuer went so farre, as to suffer the bond of Christian vniion, and Ecclesiasticall communion betweene them to bee broken; least there shoulde haue risen a rent and schisme betweene them, which is the most pernicious plague that can light vpon Christian Churches. And in this matter *Cyprian* to his great commendation did temper and allay the not ouer-discrete zeale of *Stephen*.

For

For whilst on the one side *Stephen* in his heare attempted a rent betweene those Churches by his excommuni-cations, on the other side *Cyprian* with his patience, charity, and ex-traordinary prudence quenched this flame, and defeated that imminent se-paration. For which his sweet mode-ration *S. Augustine* doth often, and highly extoll him and propoundeth those courses of his as a rule and Co-py for the Church to follow.

And the same Father entring into consideration of this contesting of *Cyprian* with *Stephen*, and of his milde behaumour therein, in his fift booke against the Donatists cap. 25 thus faith. *The peace of CHRIST gatt the upper hand within their hearts: so that in so hote a difference in opinions, yet there arose no mischievous schisme betweene them.* Surely *Cyprian* nothing doubted, but that *Stephen* was in a very ma-teriall error, in readmitting Heretiques to the Catholique Church,

and

and not rebaptizing them. And yet, rather then hee would teare asunder the bodie of the Church by schisme, hee was willing to communicate, not onely with *Stephen* himselfe, thus differing from him in opinion, and action, but euen with those lapsed offenditants, whom hee yet held altogether impure: and this association he affoarded them, onely because *Stephen* had vouchsafed them the hand of fellowship. This example of Christian moderation Saint *Augustine* in his owne times propoundeth for imitation to the Donatists, and now in ours to vs all.

Let vs therefore, Holy father, and my reuerend Fathers, brethren, and Colleagues, let vs tread in the steps of *S. Cyprian*; and follow the aduice of *S. Augustine*, that aboue all things care may bee taken for the redresse of schismes, and distractions. *Cyprian*, we see, as *Augustine* obserueth, being full of the bowels of charitie, resolued that

H thofe

those that goe in diuers wayes of pri-
uate iudgement , yet may and must
walke the same way of charitable vni-
on. Let vs likewise take, and giue leaue
to dissent in opinion one from ano-
ther , vntill a full and faire determina-
tion be made in such points , as yet de-
pend vndeſcided. But in the meane
while , let vs remaine in vnitie. For if
in any thing yee bee otherwife min-
ded, God will (as S. Paul admonisheth)
reueale this also vnto you. Make not
the distractions of the Church greater
then indeed they are. Beware, leſt with
Stephen , by your importune excom-
munications , you attempt to breake
asunder the bond of charitie. Take
heed, leſt by thus ſiding out into op-
poſite parts , the miſchiefe of ſchisme,
ſo warily fore ſhunned by S. *Augustine*,
gett head amongſt vs , and preuaile a-
gainſt vs. Renew peace , amitie , and
vnitie among all Christian Churches,
which professe the Fundamentalls of
true Religion , and reteir the ancient
ſtate.

Confessions of the Christian Faith. Be
ye assured that Schisme doeth the
Church more hurt by disturbance,
then Heretic by distemper. Be ready
to entertaine communion with all,
not without mutuall freedome of opini-
on in questionable problemes; and
yet with ioynt forces against evident
falsehood. Suffer the trueth to bee
lifted out by free, and lawfull meaneſ,
according to the faire carriage aſcien-
tly vſed by the holy Church. By this
meaneſ, I hope, and by the helpefull
grace of C H R I S T (who is not wont
to hide himſelfe from thoſe that ſecke
him with ſinceritie) It will ſhortly
come to paſſe, that a compleat agree-
ment, and concord, ſo much wa-
ited, ſo much wiſhed, will enſue in the
whole Church, that we all may mind
the ſame thing, and walke by the
ſame rule. Let vs kindle and ſet vp a-
mong vs, not the firebrands of facti-
on, hatred, and contradiction, but the
lampes of Catholike Doctrine, and
religious

religious instruction. Let the word of GOD be a lanterne to our feet: let vs tread in the footsteps of our holy Predecessors, who haue bin the leading-stars of the Church of CHRIST. Let vs be no longer obstinate, but entertaine the light of the Gospel, and by it dispell the cloudes and mists of errore and falsehood. Let vs depart from all those inhouations, which haue almost extinguished the ancient Doctrine and Discipline of the holy Catholike Church; that, as CHRIST is one, so his Church may bee one, fast combined together with the glew of perfect concord: and that in it wee may all with one minde and mouth, glorifie GOD, euen the FATHER of our Lord IESVS CHRIST. Amen.

*Given at VENICE the 20 day of
September. M D L X I I I .
In witness whereof the said
Archbishop of the said
Archbishopricke of
Venice hath caused
to be written this
Instrument in two
copies, one to be
kept in the said
Archbishopricke
and the other to be
delivered to the
said Cardinal
Bishop of the
Archbishopricke
of the said
Archbishopricke
of Venice.*



IMAGO
Sⁱ Petri
Clauigeri.

PP. Paulo s.
Insignia
gentilicia.

IMAGO
Sⁱ Pauli
Ensiferi.

DECRETUM

Sacrae Congregationis Ill.^{morum}

S.R.E.Cardinalium, à S.D.N.PAVLO
Papa V. Sanctaq; Sede Apostolica, ad In-
dicem Librorum, eorundemque permissionem,
prohibitionem, expurgationem, & impressio-
nem, in vniuersa Republica Christiana specialiter
deputatorum, ybiq; publicandum.



VONIAM ultra
quam plurimos Li-
bros, tūn in Indice
communi, cum in di-
uersis particularibus
Edictis, prohibitos, &
damnatos; tūn multa
temeraria, calumniosa, scandalosa, seditiosa,
schismatica, erronea, & hæretica respectiue

I con-

continentes. Adbuc in dies cum tam maxima
 catholicorum pernicie, alij consimiles, contra
 veritatem, & privatam fidei Catholicae,
 multiplicentur, & prodeant. Ideo Sacra
 Congregatio Illustrissimorum S. R. E. Car-
 dinalium ad Indicem deputatorum, volens
 pro eius vigilancia, & munere, de opportu-
 no remedio prouidere; Ne ex eorum lectu-
 ra, Christi fideles erroribus, atque haeresibus
 insificantur, & depraventur: illos quoque pro-
 hibendos, atque damnandos esse censuit. In-
 ter quos præcipue, cum inspexerit, ut per-
 nicioſiſſimos, & innumeris haeresibus, erro-
 ribus, blasphemis, atque calumnijs scaten-
 tentes, in lucem prodijſſe infrascriptos. Ne
 grauiora in dies damna, in tota Republica
 Christiana, ex ijs oriuntur: eos omnes in
 ſpecie omnino damnandos, atque prohiben-
 dos esse voluit. Sicuti praefenti Decreto,
 penitus illos damnat, & prohibet, ubique-
 que, & quoniam idiomate impressos, aut im-
 primendos. Mandans, ut nullus deinceps
 cuiuscunq; gradus, & conditionis, sub pœ-
 nis in Sacro Concilio Tridentino, & in In-
 dice librorum prohibitorum contentis, eos
 audet

audeat imprimere, aut imprimi curare, vel quomodocunque apud se detinere, aut legere. Necnon etiam sub iisdem pœnis præcipiens, ut quicunque nunc illos habent, vel habuerint in futurum, locorum Ordinarijs, seu Inquisitoribus, statim à præsentis diei notitia, exhibere teneantur.

¶ Libri autem sunt, videlicet

Conclusionum ciuilium, de successione conuentionali, & anomala Clas̄is prima, per Bartholomeum Musculum. Mercurij Gallobelgici S. eidano Succenturiati, fine rerum in Gallia, & Belgio potissimum, Hispania quoque, Italia Anglia, Germania, Vngaria, Transiluania, vici- nissim locis, ab anno 1555. usque ad annum 1570. gestarum Historiae narrationis continuatae, Auctore M. Gotardo Arthusio Dantiscono.

Adami Theodori Siberi Dialexeon Academiarum, que sunt orationes, præfationes, dissertationes, epistole, & carmina.

Rogerij Widdringtoni Catholici Angli, ad

S. D. Paulum V. Pontificem Max. humiliis supplicatio.

Sextum Renata, renouata, ac longè ornatus etiam quam unquam antea exculta Spinoæ Theologico-Philosophica.

Rerum, & Vrbis Amstelodamensium Historia. Authore Iob. Isacio Pontano.

Discursus Historico-Politicus, in tres sectiones distributus. Auctore Ericho Beringero Philireo.

Libellus, cui tit. est, Marcus Antonius de Dominis Archiep. Spalatenfis, sue profectionis consilium exponit.

In quo complures propositiones, formaliter hæretica, erronea, schismatica, sapientes hæresim, blasphemæ, scandalosæ, & contumeliosæ in Ecclesiam Catholicam Romanam, respectuè continentur.

Et quia in præfato etiam libello, Author ait, opus quoddam De Republica Christiana, se breui editurum, quod decem libris complectetur, & singulorum librorum materiam, quam in eis tractat, proponit; in quo se docere expressè afferit plures propositiones:

sitiones: quæ cùm manifestè heretica sint.
Ideò predictum quoque opus, ubique
& quouis idiomate, sive iam impressum,
sive imprimendum, præsenti Decreto pro-
hibetur.

In quorum fidem, manu, & sigillo Illustrissi-
mi, & Reuerendissimi D. Cardinalis S.
Ceciliæ, Episcopi Albanen. præsens Decre-
tum signatum, & munitum fuit. Die duo-
decima Nouembris MDCXVI.

P. Episc. Albanen. Card. S. Ceciliæ.

Registr. fol. 110.

locus  sigilli.

F. Franciscus Magdalenus Capiferreus
Ord. Prædic. Secretarius.

R O M A E,

Ex Typographia Cameræ Apostolice.

M D C X V I.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.



The same in English.

The Image of
S. Peter with
his Keyes.

The Arms of
Pope Paul
the fift.

The Image of
S. Paul with
his sword.

THE DECREE

Of the sacred Congregation
of the most Illustrious Cardinals of
the holy Church of Rome, specially depu-
ted throughout the whole Christian Common-
wealth, by our most holy Lord Pope *Pauſt* the
fift, and by the holy Apoſtolique See for com-
posing the Index of Bookes, and for the permit-
ting, prohibiting, purging and printing them;
which Decree is to be published in all places.

Eorasmuch as, besides very
many Bookes already pro-
hibited, as well in the Or-
dinary Index, as in diuers
ſpeciall Edicts, and con-
demned, as ſpeciellу containing ma-
ny unaduised calumnious, scandalous,
I seditious,

seditionous, schismaticall, erroneous and hereti-
call points ; there are neuerthelesse , other
Bookes of the like sort dayly multiplyed and
set foorth against the trueth and puritie of
the Catholique Faith , and to the great mis-
chiefe of Catholiques : Therefore the sacred
Congregation of the most Illustrious Cardi-
nals of the holy Church of Rome, deputed for
the making and renewing the said Index or
Catalogue , beeing in their vigilant care of
their dutie desirous to prouide a seasonable
remedy hereof, lest faithful Christians should
be infected and peruerted with errors & her-
esies, by reading of such bookes; hath thought
fit to prohibite and condemne them also.
Among which hauing specially obserued that
there haue bene published certaine bookes,
(the names whereof are here vnder speci-
fied) very pernicious , and full of innume-
rable heresies, errors, blasphemies, and slan-
ders : Lest greater mischiefe should by the
undernamed bookes redound vpon the whole
Christian Common-wealthe, the said Congre-
gation hath adiudged them in speciaall to be
condemned , and prohibited : And so by this
present

present Edict doeth downe-right damne and prohibite them wheresoever, or in what Language soever, either already printed, or hereafter to be Printed. And commandeth, that from henceforth no man, of what degree or state soever, bee so hardy as to imprint, or cause them to be imprinted, or in any wise to keepe them by him, or to read them, vnder the penalties mentioned on that behalfe in the holy Councell of Trent, as also in the Index of prohibited bookees. Enioyning likewise vnder the same penalties, that whosoever now hath, or hereafter shall haue the said bookees, doe foorthwith vpon notice of this present day yeeld them vp to the Locall Ordinaries or Inquisitors.

¶ Now the bookees are these
that follow.

THe first ranke of ciuill Concluſions concerning conuentuall and irregular ſucceſſion, made by Bartholomew Musculus.

Mercurius Gallobelgicus ſeconding Sleidan.

Or the continuing of the historicall narra-

tion of occurrences in France, and the Low-countrys especially, and also in Spaine, Italy, England, Germany, Hungary, Transilvania, and other places adioyning, from the yeere 1555. vnto the yeere 1570. By Gotard Artus of Dantsk.

Dialexeis Academicæ, viz; Orations, Praefaces, Disputes, Epistles, and Verses, made by Adam Theodorus Siberus.

The humble supplication of Roger Widdrington an English Catholique, vnto our most holy Lord Pope Paul the V.

Sphinx Theologico-philosophica, now the sixt time newly reuived and renewed, and more finely furnished then euer before.

The History of the affaires and City of Amsterdam, written by Iohn Isacius Pontanus.

A politicall and historicall Discourse diuided into three sections, by Henry Beringer Philireus.

A small Booke bearing this title, Marcus Antonius de Dominis Arch-bishop of

of Spalato, declareth the motiues of his
departure: in which Booke are respe-
ctively conteined very many propositions,
formally hereticall, erroneous, schismati-
call, sauouring of heresie, blasphemous,
scandalous, and contumelious against the
Catholique Romane Church.

And because in the aforesayd Booke, the
Author professeth, that he will shortly set
forth a certaine Worke of his concerning
the Christian Common - wealth,
which he will comprise in tenne Bookes,
and doeth there propound the matter,
which he handleth in every of the sayde
Bookes, in which hee expressly avoucheth,
that hee teacheth divers propositions:
which, because they are manifestly hereti-
call, therefore by this present Decree his
sayd Worke is forbidden in all places, and
in all languages, whether already printed,
or hereafter to be printed.

In witnessse whereof to this present Decree,
the most illustrious, and most reverend
Lord Cardinall of S.Cecile, Bishop of
Albath set to his hand and Seale.

Giuen the 12. of Nouember. 1616.

P. Episc. Albanen. Card. S. Cecilia.

Registr. fol. 110.

the place of the ✠ Seale.

Frier Francis Magdalenus Capiferreus,
Of the Order of the Preachers,
Secretary.

Printed at ROME, in the Printing-house
belonging to the Apostolique
Chamber, 1616.

¶ A parcell of Observations upon
some considerable points in
this Decree.

His damnatory Decree of the
most venerable Congregation
of Cardinals, having taken
the paines to flie ouer the
Alpes, and now stooping so
low, as in our owne Language to conuerse
with vs (*Tramontan's*) rude Northerlings; an
hard, and heauy case it were, if the good in-
tention thereof should be frustrated: Which
for certaine would more or lesse betide it, if
it should either incurre contempt among
the many, who are bold enough, without
booke to censure those Book-censurers, or
on the other side should be construed more
rigorously, then it was meant; and so breed
scandal in the minds of ouertender Roman-
Catholiques. Very necessary therefore it is,
by way of explanation, to demonstrate the
laudable endeouours of our iudicious Index-
masters, who in managing this troublesome
affaire, haue shewed their habilitie, and kept
on foote their ancient vertues of diligence,
prudence, clemencie, and ingenousnesse.

I. The first vertue (which ouerrunneth
all the rest for haste) is their nimble dili-

L

gence,

A parcell of Observations

gence, and astiuitie, in present damming vp
that wide breach , which was like to beare
downe the bankes and rampiers of the Pa-
pacie. Surely men of the vulgar mould , if
they had bene thus at once perplexed with
a double passion, would haue bene stricken
with the spirit of stupiditie , like him , who
seeing his house on fire, stood stone-still ga-
zing at his owne misfortune , able neither
to bring , nor call for helpe. But our wor-
thy champions of the Romane Court , be-
ing sensible enough of their deepe wound
inflicted by this most Reuerend, and learned
Archbishops relinquishment of their party,
as also bestead with feare of a more mortall
blow approching from his prepared forces,
yet forget not betimes to bestirre , and be-
take themselues to their wonted remedies.
Now the current cures of these maladies by
the prescript of the Romane-Licenciat, are
performed in two methods, working vpon
the aduersary , either by surprising his per-
son, or by calling in and hidinge his weapons.
In the first, the predominants are force and
fraud, in the other, censure and authority.

Here, I heare, slacknesse is obiectet for
omitting the apprehending of the principall
(the Authour) and in stead thereof arraign-
ing and condemning the accessories (his
Writings.) But in trueth the Romane Super-
visors haue not herein come short of their
duety,

upon the former Decree.

duetie, but of opportunitie. For the Reuerend Bishop of Spalato, hauing formerly sequestred, and retyred himselfe from *Dalmatia* into the Cittie of *Venice*, there could not either in that Cittie, or in his Prouince, be any present misse of him vpon his departure out of *Italy*: so that the first noise, and notice of his disclaiming their partie, came to them from his owne voluntary act; first, by sending his certificatorie letters to the Senate of *Venice*, from *Coyra* a chiefe Cittie of the *Grisons*: and shortly after, publishing in print at *Heidelberg*, this his *Manifesto*, which hee before had priuately written at *Venice*: Which no sooner saw the light vpon the 23. of October, but presently it was transported (*quadrigis albis*) by poste to *Venice*; and thence by the Popes *Nuncio* there, sent away to *Rome*; where by the twelfth of the next moneth, it was nimblly doomed to silence by them, that whetted their teeth to bite the stome, when they could not fasten vpon the hand that flung it. Yet this also was foorthwith endeauoured, by beleaguering the passages through *Germany*, and dispersing secret Warrants for his stay and apprehension. But these snares were set too late, and other incident dangers by sea, by land, by solitude, by company, by sicknesse, by discouery, were all ouercome by Gods ouer-ruling hand: so that the misse argueth not want of zeale in them, that vpon

A parcell of Observations

the first alatne arose to pursue him, but rather waitt of regulatitie in him, who tooke not his solempne leavve of the Popes *Nuncio* at *Venice*; of whom he shoulde surely haue had authentique letters of passe, and perpetuall prouision of safer lodging, then he was like to finde in the villages and by-wayes, thow which he passed vncouth and vnshaluted.

2. Next to their diligence, may wee behold their prouidence, in not onely nipping the head and root of a weed already sprung, but also digging to kill the harmefull seedes of other, likelye ete long to shoot foorth. Good wisedome it was to send foorth *percussorem contra praecursorem*, to take off the head of this fore-running *Manifesto*, which proclaimed it selfe to be *Vox clamantis in deserto*, and to prepare the way for a greater comming after. But *Herod* is too coole a precedent in this, as also in his child-slaughter. *Pharabb* comes neeret in his manestate to the midwives. But the very case of this prouident course is exemplified in those, to whom the Poet thus, *Et nondum natis drave-nena datis*, who make the wombe the tombe, and deprive abortives of that light, which they never enjoyed.

Some perhaps that dreame of that olde Sentence, *Parvus erit cordis* will call these courses, both cowardise, and crueltie: Others vnskilfull in booke-quelling, will say, that it had bin

upon the former Decree.

bin faire play to haue suffered this vnborne
ten-fold brood , first to take breath , and
then to grapple with every of them seuer-
ally. Alas, these nouices forget, that it is, not
crueltie, but prouidence to crush in the shell
such vipers : and therein this learned Consi-
storie vouchsafeth to take their lesson from
the *Pygmees*, who betimes march foorth in
troopes, to breake the egges of the Cranes;
whose young, hauing once hard bills, would
peck out their braines. Besides this example,
they haue also a booke-case for it. *Titius*
resoluing to contradict and beare downe
Sempronius in a publique assembly, and bee-
ing ouertaken with a napp, was suddenly awaked,
and told in meriment, that *Sempronius*
had newly ended a large speach fraught
with arguments against him. *Titius* instant-
ly starts vp, and lowdly sayth; Worthy Au-
ditors, I deny all that *Sempronius* hath now
sayd: Foorthwith being told, that *Sempronius*
had as yet sayd nothing; Then, quoth he, I
deny all that he will say. Much more po-
werfully doe these much more watchfull
contradictors refute their silent aduersary,
resolutely denying and defying whatsoeuer
shalbe said in those ten vnpublished Bookes;
being forsooth so skilfull Prognosticators,
that they can out of the very sound of the
name, foretell their fortunes and distempe-
red complexion , that they will be no more

A parell of Observations

nor lesse then formally Hereticall : and therefore to be all at once swept away with one *Damnamus*. A faire winding vp of this busines : whereas to vndertake punctually to confute them, would proue both a tedious and hazardous conflict. But now by this meaneas *tuta sunt & muta omnia* : All is hush and cocksure.

3. This sure and sharpe proceeding is yet wel tempered with compassion and moderation ; in that these Judges would not haue the Spalatian Arch-bishop to stand vp single to this Indictment, but for the getting him some company to march with him to the dungeon of Suppression, they take the paines to ransacke all blind corners for the making vp of a damned crew : whereuo, rather then faile, out-dated Kalendars of Gallo-Belgicus, and other Pamphlets of small import must helpe to make vp number.

This some misdeemers impute to their penury, as hauing no better in store : others to dissimulation and concealement of their griefe, lest they should seeme to resent their losse, or to be stung with his writings : others to disdaine, as not vouchsafing that honour to their enemy to set foorth an Edict against him onely, but rather imitating the Huntsman, who bending his bow to strike a faire Stagge, puts forth towards the Standing, for shew, other raskall Deere with him. But certes

vpon the former Decree.

tes the true and onely motiue hereto was their gentlenesse and compassion, ready to yeeld *Solamen miseriis*, &c. and therefore providing for him the solace of society and partnership in misery: Wherein they yeeld him a second fauour, in ranking before him, as more capitall offenders, those, that had not so deepeley transgressed as he: which was the greatest kindnesse that *Polypheme* could afford *Vlysses* among the other Captiues in his Caue, to make the last bit of him.

And howsoeuer it may seeme that the said worthy Arch-bishop was the onely marke here aymed at, as if all the rest were but painted posts, and Turkes of ten pence, to fill and adorne the shooting-field; yet surely that is not altogether true. For here stands vp a Roman-Catholike crowded into the midft, answering to the name of *Roger Widdrington*, by whom the oath of Allegiance hath bin so soundly defended, and the Popes temporall encrochments so stoutly rebated, that he deserueth to bee accounted no shadow in this muster. With good reason therefore doe they clap their hand vpon his mouth, and beat him backe from intruding with his supplications to his Holinesse, and replies vpon the *Schulking Cardinall*.

4. Another vertue (among many yet behind vnsearched) is their ingenious subtilitie in so framing this Edict, that in the princi-

A parcell of Observations

principall dint of it there is implied equiuocally the force of an Indulgence, vnder the forme of a Restraint. For as for the ten-strong Volume supposed here to be banished (*Lege & legiōnibus*) by right and might out of all Catholike Dominions, these cauetous Fathers are so farre from displaying the ten heads of that body (a Spectacle hideous, and dangerous for Romanists to behold , lest it should presently dispapalize them) that they haue not so much as cited the totall by the right name expressed in the foredamned *Manifesto*. There the booke carrieth the name, which the true father gaue it from the Subiect whereof it treateth, *De Repub. Ecclesiastica*. Here our Composers of the blacke bill haue new-christened and killed it vnder the name of *De Repub. Christiana*: differing as much, as the Vniuersall Church of CHRIST from the Gouernours and ouerseers thereof, to whom Ecclesiasticall Office and Function is appropriated.

Some are so bold , as to attribute this exchange to furious haste , which, though it strike home , yet commonly misseth the ayme, and maketh the battery in the wrong place. But farre be it from vs, to liken these inspired Fathers to *Saul*, who, when the euill spirit troubled him, missed *Dauid*, and ranne his speare against the wall. Others, that their large deputation per uniuersam Remp. Christiana-

anam

upon the former Decree.

again through the whole Christian common-weale (swelling in the title of this Decree, and repeated in the body thereof) did so ring in their eares, that they thought every booke *De Rep. et Eccl. Ecclesistica* againe vnto them their *Reff. Christians*: But sure the sub-singing Cardinall, and Apostolique Printer, vse not so to flubber ouer such sacred busynesse.

The most probable conjecture in so difficult and mysterious a poynct is, that these prouident priuy-counsaillers vnto his Holinesse considering, that the ouer-strict prohibiting of Bookes was vnto their (now our) Reuerend *Spalatenis* a great cause of scandall, and revolt, hereupon thought fit to take a middle course, and play on both sides concerning these ten expected, suspected bookes; so forbidding them, that the blindly obedient might follow the intention against the words, and still winke where the Tractates *De Repub. Ecclesiastica* shall lie open. But if any (as is the disposition of many) shall with such violent restraints be more whetted to runne *in vestrum*, and to eate of the forbidden fruit, then may they take the words, leauing the intention, and legally abate this Writ of Prohibition, by the Plea of *Mesnomer*, and finally so keeping their eyes pure from all Writings of *Marc-Antony* concerning the *Christian Common-weale*, may boldly reade his worke of the *Ecclesiasticall Common-weale*, when it

A parcell of Observations, &c.

commeth sooth: Which I pray God they
may to their beset instruction, and imitation
of the most Reverend, Judicious, and single-
hearted Author, in finding out, professing,
and publishing the Truth of God,
Whose Name be glorified by them in this
present life, and vs all in the Catholique nation.

A L E T T E R

Lately written to the aforesaid
most Reverend Arch-bish. by the Honou-

rable George Lingelsohm Doctor of both the

Lawes, and Counsellour of State to the

right high and mighty Prince P R E-

D E R I C K the first Count Palat-

tine of Rheine, &c.

ILLVSTRISSIMO ET

REVERENDISSIMO VIRO,

Domino MARCO ANTONIO De
Dominis, Archiepiscopo Spalatenſi, Domino
meo colendo.

Londinum.

Illustrissime & Reverendissime Domine,

ITERAS tuas Haga datus 23.
Non ratiōne sed dedit Alber-
tus Mortonus, & iam anē acce-
peramus, saluum te Hagam per-
uenisse, & benignē acceptum ab il-
lustriſſimo Principe Mauricio, na-
uemq; bellicam suam prabitam,
quādronis in Britaniam traiectoros. Quo nomine gaudi-
mū ac gratulamur, ac porrō vota facimus, ut salutis plu-
rimū, commendare rei Christiane possis. Scriptum
tuum, ut iusseras hic recusum, & supra XL. exempla-
rū, eo in omnes partes ad amicos meos misi, atq; uti petis,
exemplarū istis adiungo. Exitus tuus ē Babylone incen-
dit acriter hostes Veritatis, atq; iam Roma ac Medio-
lani Edictū Scripta tua prohibita, etiam futura; nam
accuratè fibicant. Etiam Iesuita Bruxellenses, quum

aliter nocere non possunt, nonnen tamen lacerant, & au-
thoritatem cluare laborant: frustea, quia niam super-
stitionis apud Venetas, testimonium sibi praebeant in-
culpate aetate vita. Deus suo sancto Spiritu tibi adjut, ut
opus tuum absoluere, & plurimorum amare, & in viam
Veritatis ducere quas. Serenissimus Elector cum
magno gaudio nuncum accepit, de recuperata valetudine
tua, & felici adueniu Hogam, & opas tibi secunda om-
nia, ut & Magnus Prefectus, ceteriq; collega mei; etiam
Plesseni, qui dolet se abfuisse, quum hac transire, & fa-
ltem, tibi plurimam dicit. Vale Ill^{me} Domine.

Heidelberg 19. Decemb. 1611
VII omagis in die
III Dignitati tux

addictis.

GEORG-MICHAEL

LINCOLSHAMIVS.

The

The same in English.

TO THE MOST ILLVS-
TRIOVS, AND MOST
REVEREND MARC-ANTONY
de Dominis, Arch-bish. of Spalato, my much
respected Lord. Give these to your
honourable friends at LONDON.

Most Illustrious and most Reverend,


Our Letters from the *Hage*, of
the 23. of November, were duly
delivered vnto me by M^r. Albert
Morrison. Before the receipt wher-
of we otherwise vnderstood that
you came safe to the *Hage*, and
were very courteously enter-
tained by *Grane Maurice* his Excellencie, whom it
pleased to appoynt one of his Ships of warre to con-
vey you safely ouer into England. For which your
good successe we are heartily glad, and doe congratu-
late the same, continuing our prayers for your
health and welfare, to the aduancement of the pub-
lique good of Christendome. Your Booke accord-
ing to your appointment hath bene here reprinted;
And I haue dispersed among my friends in all parts
aboue ~~fourty~~ of those Copies: of which our latter
Impression I here send you one as you desired.

Your departure out of Babylon hath deeply
stung and incensed the enemies of the Trueth; So
that now already both at Rome and Millaine Edicts
are set foorth for the prohibiting of your writings,
euen those which yet you haue not published: So
prouident and cautelous is this generation. The
Iesuites.

Iesuits of Brussells, because it lieth not within their reach to doe other mischiefe, make bolde to nibble at your good name, and labour to empaire the worth and weight of your authority. But all in vaine: For in Venice the most precise *Papulin's* doe yeeld you good testimonie of your blameleſſe life. God affiſt you with his holy ſpirit, and enable you to finish your intended worke, that you may reach forth your helping hand to many, and leade them into the way of truthe.

Our moſt renowned Prince the *Palſegranc* was not a little ioyed, when notice was giuen to his Highnelle of the recouerie of your health, and of your prosperous arriuall at the *Hage*. His Highnæſe now recommendeth to you his beſt wiſhes of all good ſuccelſe, as alſo the L. President of his Highnæſe Counſaile doth the like, and the reſt of my fellow-Counſellers. In ſpeciall *Pleſſenius*, who is ſory that he was abſent when you paſſed this way, and now doth heartily commend himſelfe vnto you.

Farewell moſt Illuſtrious S^r.

From Heidelberg. this 19. of Decemb. 1616.

Your Reuerences

most deuoted

GEORG-MICHAEL

LINGELSBHEIM.

I

II

2

3

R

DEVOTIONS

V P O N

Emergent Occasions, and se-
uerall steps in my Sicknes,

Digested into

1. M E D I T A T I O N S *upon our Hu-
mane Condition.*
2. E X P O S T U L A T I O N S , *and De-
batemts with God.*
3. P R A Y E R S , *upon the severall Oc-
casions, to him.*

By JOHN DONNE, Deane of
S. Pauls, London.

The third Edition.

f L O N D O N ,
Printed for THOMAS JONES, and
are to be sold at the Signe of the
Bick Rauen in the Strand. 1627.





TO THE
MOST EXCEL-
lent Prince, Prince
CHARLES.

Most Excellent Prince,

IHaue had three Births; One, Naturall, when I came into the World; One Supernaturall, when I entered into the Ministerie;

A 3 and

The Epistle,

and now, a Preter-natural Birth, in returning to Life, from this Sicknesse. In my second Birth, your Highnesse Royall Father vouchsafed mee his Hand, not onely to sustaine mee in it, but to leade mee to it. In this last Birth, I my selfe am borne a Father : This Childe of mine, this Booke, comes into the World, from mee, and with mee. And therefore, I presume (as I did the Father to the Father) to present the Sonne to the Sonne; This Image of
my

Dedicatory.

my Humiliation, to the
lively Image of his Mai-
stic, your Highnesse. It
might bee enough, that
GOD hath seene my De-
uotions: But Examples
of good Kings are Com-
maundements; And E-
zekiah w^rit the Medita-
tions of his Sicknesse, af-
ter his Sicknesse. Besides,
as I haue liued to see, (not
as a Witnesse onely, but as
a Partaker) the happinesses
of a part of your Royall
Fathers time, so shall I liue
(in my way) to see the
happinesses of the times of

The Epistle, &c.

your Highnesse too, if this
Child of mine, inanimated
by your gracious Acceptati-
on, may so long preserue a-
live the Memory of

Your Highnesse

Humblest and

Deuotedst,

JOHN DONNE.



Stationes, siue Periodi in
Morbo, ad quas referun-
tur Meditationes se-
quentes.

I Ncubitus Morbi primus ;
2 Post, Actio lœsa ;
3 Decubitus sequitur tandem ;
4 Medicusq; vocatur ;
5 Solus adest ; 6 Metuit ;
7 Socios sibi innigitur instat ;
8 Et Rex ipse suum mittit ;
9 Medicamina scribunt ;
10 Lenie & Serpentis satagunt
occurrere Morbo.
11 Nobilibusque trahunt,
ac cincto corde, venenum,
Succis, & Gemmis ; & qua
Generosa, ministrant.
Ars, & Natura, instillant ;
12 Spirante Columba,
Supposita pedibus, renoscantur
ad ima vapores ;

13 Atq; Malum Genium,
numerofe stignate, fassus.
Pellitur ad pectus, Morbiq;
Suburbia, Morbus:

14 Idq; notant Criticis,
Medici euenisce diebus.

15 Interea insomnes Noctes
egodaco, Diesq;

16 Et properare meum, clamant
eturre propinqua
Obstrepera Campanæ, aliorum
in funere, funus.

17 Nunc lento sonitu dicunt,
Morieris; 11 At inde,
Mortuus es, sonit aceleri,
pulsuq; agitato.

19 Oceano tandem imenso,
aspiciendare resurgit
Terra; vident, iustis, Medici,
iam costa mederi

Se posse, indiciis; 20 Id agunt

21 Atq; annuit Ille,
Qui p̄c̄ eos clamat, linguis
sams Lazare lectum;

22 Sit Morbi Fomes tibi
Cura; 23 Metusq; Relabi.

DE.

DEVOTIONS.

Insultus Morbi primus;

*The first alteration, the first
grudging of the sickness.*

I. MEDITATION.



Ariable, and therefore miserable condition of Man, this minute I was well, and am ill, this minute. I am surprized with a sodaine change, and alteration to worse, and can impute it to no cause,

caule, nor call it by any name. We study *Health*, and we deliberate vpon our meats, and drinke, and ayre, and exercises, & we hew, and we polish euerie stone that goes to that building ; and so our *Health* is a long and a regular work; But in a minute a *Canon* batters all; ouerthrowes all; demolishes all; a *sicknes* vnpresented for all our diligence, vnsuspected for all our curiosity; nay, yndeserued, if we cōsider on-
ly *disorder*, summons vs, seizes

seizes vs, possesses vs, de-
stroyes vs in an instant.
O miserable condition
of Man, which was not
imprinted by God, who
as he is *immortal* himself,
had put a *coale*, a *beame* of
immortality into vs, which
we might haue blowen
into a *flame*, but blew it
out, by our first sin; we
begged our selues by
hearkening after false ri-
ches, and infatuated our
selues by hearkning after
false knowledge. So that
now, we doe not onely
die, but die vpon the
Rack,

Rack, die by the torment
of sicknesse ; nor that
onely , but are pre-affli-
eted, super-afflicted with
these ielousies and suspi-
tions, & apprehensions
of sicknes, before we can
call it a sicknes ; wee are
not sure we are ill ; one
hand askes the other by
the pulse, & our eie askes
our own vrine how we
doe. O multiplied mis-
ery ! wee die, and cannot
enjoy death, because we
dye in this torment of
sicknes ; we are tormen-
ted with sicknes, & can-
not

not stay till the torment come, but pre-apprehensions and presages, prophesie those torments, which induce that *death* before either come; and our *dissolution* is cōciued in these first chāges, quickened in the sicknes it selfe, and borne in *death*, which beares date from these first chāges. Is this the honor which Man hath by being a *little world*, That he hath these *earthquakes* in himselfe, sodaine shakings, these *lightnings*, so-dain flashes; these *thūders*, so-

sodaine noises ; these *Eclipses*, sodaine offuscations, & darknings of his senses, these *Blazing stars*, sodain fiery exhalations, these *Riuers of Blood*, sodaine red waters ? Is he a *World* to himselfe onely therefore, that hee hath enough in himselfe, not onely to destroy and execute himselfe, but to pre-sage that execution vpon himselfe, to assist the sicknes, to antidate the sicknes, to make the sicknes the more irremediable, by sad apprehensions, and

as

as if hee would make a
fire the more vehement,
by sprinkling water vp-
on the coales, so to wrap
a hote feuer in cold Me-
lancholy, lest the feuer a-
lone should not destroy
fast inough without this
contribution, nor perfite
the worke (which is *de-
structio*) except we ioynd
an artificiall sicknesse of
our owne *melancholly*, to
our naturall, our vnna-
turall feuer. O perplex'd
discomposition, O rid-
ling distemper, O miser-
able condition of Man.

i. Ex-

I. EXPOSTULATION.

IF I were but meere
dust and *ashes*, I might
speake vnto the *Lord*, for
the *Lordes* hand made
me of this *dust*, and the
Lords hand shall recol-
lect these *ashes*; the *Lords*
hand was the wheele,
vpon which this vessell
of clay was framed, and
the *Lordes* hand is the
Vrne, in which these *a-
shes* shall be preseru'd. I
am the *dust*, and the *ashes*
of the *Temple* of the *H.
Ghost*, and what *Marble*
is

is so precious ? But I am more then *dust and ashes*. I am my best part , I am my *soule*. And being so, the *breath of God*, I may breath backe these pious *expostulations* to my God. *My God, My God, why is not my soule, as sensible as my body ? Why hath not my soule these apprehensions, these presages, these changes, those antidates, those icalousies, those suspitions of a sinne, as well as my body of a sicknes? why is there not alwayes a pulse in my*

my *Soule*, to beat at the approach of a temptation to sinne? why are there not alwayes waters in mine eyes, to testifie my spirituall sicknes? I stand in the way of temptations) (naturally, necessarily, all men doe so: for there is a *Snake in euery path*, temptations in euery vocation, but I goe, I run, I flie into the wayes of temptation, which I might shunne; nay, I breake into houses where the plague is ; I presse into houses of temptation, & tempt the *devill* him-

himselfe, and solicite and importune them , who had rather be left vnsolicited by me. I fall sick of *Sin*, and am bedded and bedrid, buried and putrifid in the practise of *sin*, and all this while haue no presage, no pulse, no sensē of my *Sicknesse*; O height, O depth of misery, where the first *Symp-*
tome of the sicknes is *hell*, and where I neuer see the feuer of lust, of enuy, of ambition , by any other light, then the darknesse and horror of *hell* it selfe;

selfe and where the first messenger that speaks to mee doeth not say, *Thou mayest die, no, nor Thou must die, but Thou art dead:* & where the first notice that my soule hath of her sicknes. is irreconerablenes irremediablenes: but, O my God, Job did not charge thee foolishly, in his temporall afflictions, nor may I in my spirituall. Thou hast imprinted a pulse in our Soule, but we do not examine it; a voyce in our conscience, but wee doe not hearken vnto it. VVe talk

talk it out, we iest it out,
we drink it out, we sleep
it out; & whē we wake,
we doe not say with Ia-
cob, *Surely the Lord is in
this place, and I knew it not:*
but though wee might
know it, we do not, we
wil not. But wil God pre-
tend to make a *Watch*, &
leaue out the *Springe*? to
make so many various
wheeleſ in the facultieſ
of the Soule, & in the or-
gans of the body, & leaue
out *Grace*, that ſhould
moue them? or will God
make a *Springe*, and not
winde

wind it vp ? Infuse his
first *grace*, & not second
it with more , without
which,we can no more
vse his first *grace* , when
we haue it, the we could
dispose our selues by *Na-*
ture, to haue it ? But alas,
that is not our case; wee
are all *prodigal sonnes*, and
not *disinherited*; we haue
receiued our portion, &
misspent it,not bin deni-
ed it. *We are Gods tenants*
here, and yet here, he, our
Land-lord paies vs Rents,
not yearly,nor quarter-
ly, but hourly, and quar-
terly,

terly; Euery minute bee re-newes his mercy, but wee wil not vnderstand, lest that we shoule be conuerted, and he shoule heale vs.

Mat. 13
16.

I. PRAYER.

O Eternall, and most gratiouse God, who considered in thy self, art a Circle, first and last, and altogether; but considered in thy working vpō vs, art a direct line, & leadest vs fīō our beginning, through all our wayes, to our end, enable me by

B thy

thy grace , to looke forward to mine end , and to looke backward too, to the considerations of thy mercies afforded me frō the beginning; that so by that practise of considering thy mercie , in my beginning in this world, whenthou plantedst me in the *Christian Church* , and thy mercy in the beginning in the other world, whē thou writest me in the *Book of life*, in my *Election*, I may come to a holy consideratio of thy mercy, in the be-

beginning of all my actions here: That in all the beginnings, in all the accessses, and approches of spiritual sicknesses of *sin*, I may heare & harken to that voice, *O thou man of God, ther's death in the pot,* & so refraine from that, which I was so hungerly, so greedily flying to. *A faithfull Ambassadour is health, says thy wise seruant Solomon.* Thy voice received in the beginning of a sicknes, of a sin, is true health. If I can see that light betimes, and heare

B 2 that

*2 Reg. 4
40.*

*Prou. 13
17.*

Esa. 58.8

that voice early, Then shal
my light breake forth as the
morning, & my health shal
spring forth speedily. Deli-
uer me therefore, O my
God, from these vaine
imaginations; that it is
an ouercurious thing, a
dangerous thing, to come
to that tendernes, that
rawnesse, that scrupu-
lousnesse, to feare euery
concupiscence, euery offer
of Sinne, that this suspiti-
ous, and ielous diligence,
will turne to an inordi-
nate deiection of spirit,
and a diffidence in thy
care

care and prouidence; but
keep me stil established,
both in a constant assur-
rance, that thou wilt
speak to me at the begin-
ning of euery such sick-
nesse, at the approach of
euery such *Sin*; and that,
if I take knowledge of
that voyce then, and flie
to thee, thou wilt pre-
serue me from falling, or
raise me again, when by
naturall infirmitie I am
fallen : Doe this, *O Lord*,
for his sake, who knows
our naturall infirmities,
for hee had them ; and
B 3 knowvs

knowes the weight of our sinnes, for he payd a deare price for them, thy Sonne, our Sauour, Christ Iesus, Amen.

2. Actio Læsa.

*The Strength, and the function
of the Senses, and other fa-
culties change and faile.*

3. MEDITATION.

THE Heauens are not the lesse constant, because they moue cōtinually, because they moue continually one and the same way. THE Earth is not

not the more cōstant, because it lies still continually, because continually it changes & melts in all the parts thereof. *Man*, who is the nobleſt part of the *earth*, melts ſo away, as if he were a *ſtatue*, not of *earth*, but of *snow*. We ſee his owne *Envie* melts him, he grows lean with that; he wil ſay, anotherſ *beautie* melts him; but he feeles that a *Feuer* doth not melt him like *snow*, but powre him out like *lead*, like *yron*, like *brasse* melted in a fornace: It

B 4 doth

doth not only melt him,
but Calcine him, reduce
him to Atomes, and to
ashes, not to water, but to
lyme. And how quickly?
Sooner then thou canst
receiue an answere, soo-
ner then thou canst con-
ceiue the question; Earth
is the center of my Body,
heauen is the center of my
Soule; these two are the
naturall places of these
two; but those goe not
to these two in an equall
place: my body falleth down
without pushing, my
Soule does not goe vp
with-

without pulling: *Ascension* is my Soules pace and measure, but *precipitation* my bodies: And, euен *Angels*, whose home is *heauen*, and who are winged too, yet had a *Ladder* to go to *heauen*, by steps. The *Sunne* who goes so many miles in a minute, the *Starres* of the *Firmament*, which goe so very many more, goe not so fast, as my *Body* to the *earth*. In the same instant that I feele the first attēpt of the disease, I feele the victory; In the twinck-

ling of an eye, I can scarce
see; instantly the tast is
insipid, and fatuous; in-
stantly the appetite is dul-
and desirelesse: instantly
the knees are sinking &
strengthlesse, & in an in-
stant, sleep, which is the
picture, the copie of death,
is taken away, that the
Originall, Death it selfe
may succeed, & that so I
might haue death to the
life. It was part of Adams
punishment, *In the sweat*
of thy browes thou shalt eat
thy bread: it is multipli-
ed to me, I haue earned
bread

bread in the sweat of my
browes, in the labour of
my calling, and I haue it;
and I sweat againe, and
againe, from the brow,
to the sole of the foote,
but I eat no bread, I taste
no sustenance: Misera-
ble distribution of Man-
kind, where one halfe
lacks meat, and the other
stomacke.

2. EXPOSTVATION.

David professes him-
selfe a dead dogge, to
his King Saul, & so doth
Me-

1 Sam.

24.15.

*2 Sam. 9
8.*

Mephibosheth to his King David : and yet David speakes to Saul, and Mephibosheth to David. No man is so little, in respect of the greatest man, as the greatest in respect of God; for here, in that, we haue not so much as a measure to try it by ; Proportion is no measure for infinitie. He that hath no more of this world, but a graue ; he that hath his graue but lent him, till a better man, or another man must bee buried in the same graue, he that hath

hath no graue, but a dung-
hill, he that hath no more
earth, but that which he
carries, but that which
he is, hee that hath not
that earth, which hee is,
but euен in that, is ano-
thers flauue, hath as much
proportion to God, as if
all *Davids Worthies*, & all
the *worlds Monarchs*, and
all *Imaginations Giants*
were kneaded and in-
corporated into one, and
as though that one were
the suruiuour of all the
sonns of men, to whom
God had giue the world.

And

And therfore how little
soeuer I be, as God calles
things that are not, as though
they were, I, who am as
though I were not, may
calvpon God, and say, *My*
God, my God, why comes
thine anger so fast vpon
me? Why dost thou melt
mee, scatter mee, powre
me like water vpon the
groūd so instatly? Thou
staidſt for the first world,
in Noabs time, 129.
yeares; thou staidſt for a
rebellious generation in
the wildernes, 40. yers,
wilt thou stay no mi-
nute

nute for me? Wilt thou make thy *Processe*, and thy *Decree*, thy *Citation*, and thy *Judgement* but one act? Thy *Summons*, thy *Battell*, thy *Victorie*, thy *Tryumph*, all but one act; and lead me captiue, nay, deliuere mee captiue to death, as soone as thou declarest mee to be *enemie*, and so cut me off even with the drawing of thy sword out of thy scabberd, and for that question, *How long was hee sicke?* leue no other answere, but that the hand

hand of Death pressed
vpon him from the first
minute? *My God, my God,*
thou wast not wont to
come in *whirlewinds*, but
in soft and gentle ayre.
The first breath brea-
thed a *Soule* into me, and
shall thy breath blow it
out? Thy breath in the
Congregation, thy *Word* in
the *Church*, breathes com-
munion & consolation here,
and consummation heere-
after; shall thy breath in
this chamber breath dis-
solution, and destruction,
diuorce, and separation?

Surely,

Surely it is not thou ; it
is not thy hand The de-
uouring Sword, the con-
suming fire, the windes
from the wildernes, the
diseases of the body, all
that afflicted *Job*, were
frō the *hand* of *Satan*; it is
not thou. It is thou; thou
my God, who haſt led me
ſo continually with thy
hand, from the hand of
my Nurce, as that I
know, thou wilt not
correct mee, but with
thine own hand. My pa-
rēts would not giue me
ouer to a *Seruants corre-*
ction,

2 Sam.
24.14.

ction, nor my God, to Sa-
tans. I am fallen into the
hand of God with David,
& with David I see that
his Mercies are great. For
by that mercy, I consider
in my present state, not
the haste, & the dispatch
of the disease, in disol-
uing this body, so much,
as the much more haste,
and dispatch, which my
God shall use, in recolle-
cting, and reuniting this
dust again at the Resurre-
ction. Then I shall heare
his Angels proclaim the
Surgite Mortui, Rise yee
dead,

dead. Though I be dead, I shall heare the voice, the sounding of the voice, and the working of the voice shal be all one; and all shall rise there in a lesse minute, then any one dyes here.

2. PRAYER.

O Most gracious God, who pursuest, and perfittest thine own purposes, and dost not only remember mee by the first accessses of this sicknesse, that I must die, but in-

informe me by this fur
ther proceeding therein,
that I maydie now, who
haſt not only waked me
with the firſt, but call'd
me vp, by casting me fur
ther downe, and clothed
mee with thy ſelfe, by
ſtripping me of my ſelfe,
and by dulling my bodi
ly ſenes, to the meats, &
eases of this world, haſt
whet, and ſharpned my
ſpiritual ſenes, to the ap
prehension of thee, by
what ſteps & degrees fo
uer it ſhall please thee to
goe, in the diſſolution of
this

this body, hasten O Lord,
that pace, and multiply,
O my God, those degrees,
in the exaltation of my
soule, toward thee now,
& to thee then. My *tast* is
not gone away, but gon
vp to sit at *Dauids* table,
To tast & see, that the Lord
is good : My stomach is
not gone, but gon vp, so
far vpwards toward the
Supper of the Lambe, with
thy *Saints in heauen*, as to
the *Table*, to the *Commu-*
nion of thy *Saints heere*
in *Earth* : my knees are
weak, but weak therfore
that

Psal 34.
8.

Prov. 14

30.

Psal 38.

3.

Ibid.

that I should easily fall to, and fixe my selfe long vpon my Deuotions to thee. *A sound heart is the life of the flesh,* and a heart visited by thee, and directed to thee, by that visitation is a sound heart. *There is no soundnes in my flesh because of thine anger.* Interpret thine owne work, and call this sicknes, correction, and not anger, & there is soundnes in my flesh. *There is no rest in my bones, because of my sinne;* transferre my sinnes, with which thou

art

art so displeased, vpon
him, with whome thou
art so well pleased, *Christ*
Iesus, and there will bee
rest in my bones: and, *O*
my God, who madest thy
selfe a *Light* in a *Bush*, in
the midst of these *bram-*
bles & thornes of a sharp
sicknes appeare vnto me
so, that I may see thee &
knowe thee to bee my
God, applying thy selfe to
me, euен in these sharpe,
and thorny passages. Do
this, *O Lord*, for his sake,
who was not the leſſe,
the *King of Heauen*; for
thy

thy suffering him to bee
crowned with thornes, in
this world.

3. Decubitus sequitur tandem
The Patient takes his Bed.

3. MEDITATION.

VVEE attribute but
one priuiledge and
aduantage to Mans Bo-
dy, aboue other mouing
creatures, that hee is not
as others, groueling, but
of an erect, of an vpright
forme, naturally built, &
dispoled to the contem-
plation

plation of *beauen*. Indeed it is a thankefull forme, and recompences that *soule*, which giues it, with carrying that *soule* so many foot higher, towards *beauen*. Other creatures look to the *earth*; & euен that is no vnsit obiect, no vnsit contemplation for *Man*; for thither hee must come; but because, *Man* is not to stay there, as o her creatures are, *Man* in his natural form, is carried to the contemplation of that place, which is his *home, beauen*.

C This

This is Mans preroga-
tive; but what state hath
he in this dignity? A feuer
can fillip him downe, a
feuer can depose him; a
feuer can bring that head,
which yesterday caried a
crown of gold, ffe foote
towards a *crown* of glory,
as low as his owne foot,
to day. When God came
to breath into M^mn the
breath of life, hee found
him flat vpon the groûd;
when he comes to with-
draw that breath from
him againe, he prepares
him to it, by laying him
flat

flat vpon his bed. Scarfe
any prison so close, that
affords not the prisoner
two, or three steps. The
Anchorites that barqu'd
themselues vp in hollow
trees, & immur'd them-
selues in hollow walls ;
That peruerse man, that
barrell'd himselfe in a
Tubbe, all could stand,
or sit, and enjoy some
change of Posture. A
sicke bed, is a graue, and
all that the patient sayes
there, is but a varying of
his owne *Epitaph*. Eue-
ry nights bedd is a Type

C 2 of

of the graue: At night we tell our seruants at what houre we will rise; heere we cannot tel our selues, at what day, what week, what moneth. Here the head lies as low as the foot, the head of the people, as lowe as they whom those feete trod vpon; And that hand that signed Pardons, is too weake to begge his own, if he might haue it for lifting vp that hand: Strage fetters to the feet, straige Manacles to the hands, when the feete, and

and hands are bound so much the faster, by how much the coardes are slacker; So much the lesse able to doe their Offices, by how much more the Sinewes and Ligaments are the looser. In the *Graue* I may speake thorough the stones, in the voice of my friends, and in the accents of those words, which their loue may afford my memory; Heere I am mine owne *Ghost*, and rather affright my beholders, then instruct them; they cōceiue

the worst of me now; &
yet feare worse; they giue
me for dead now, & yet
wonder how I do, when
they wake at midnight,
and aske how I doe, to
morrow. Miserable, and
(though common to all)
inhumane posture, where
I must practise my lying
in the graue, by lying stil,
and not practise my Re-
surrection, by rising any
more.

3. EXPOSTVATION

MY God, and my Je-
sus, my Lord, and my
Christ,

Christ, my strength, and my
Saluatio, I heare thee, and
I hearken to thee; when
thou rebukest thy Disci-
ples, for rebuking them,
who brought children
to thee; Suffer little chil-
dren to come to mee, sayest
thou. Is there a veryer
child then I am now? I
cannot lay with thy ser-
uant Jeremy, Lord, I am a
child, and cannot speake; but,
O Lord, I am a fucking
child, and cannot eate, a
creeping child, and can-
not go; how shal I come
to thee? Whither shall I

Mat. 19
13.

come to thee? To this bed? I haue this weake, and childish fowardnes too, I cannot sit vp, and yet am loth to go to bed; shall I find thee in bed? Oh, haue I alwaies done so? The bed is not ordinarily thy Scene, thy *Climate*: Lord, dost thou not accuse me, dost thou not reproach to me, my former sins, when thou layest me vpon this bed? Is not this to hang a man at his owne doore, to lay him sick in his own bed of wantonnesse? When thou

thou chideſt vs by thy
Prophet for lying in beds
of Iuory, is not thine anger
vented; not till thou chā-
geſt our beds of Iuory, into
beddes of Ebony? Dauid
ſweares vnto thee, that
bee will not goe vp into his
bed, till he had built thee a
House. To govp into the
bed, denotes ſtrēngth, and
promifes eaſe; But when
thou ſayest, That thou wilt
cast Iefubel into a bed, thou
makſt thine owne com-
ment vpon that, Thou
calleſt the bed Tribulati-
on, great tribulation: How

Amos 6.

4.

Pſal. 132

30

Apoc. 2.

22.

Mat.8.
6.

8.4.

8.14.

shall they come to thee,
whom thou hast nayled
to their bedd ? Thou art
in the *Congregation*, and I
in a solitude : when the
Centurios seruāt lay sicke
at home, his *Master* was
faine to come to *Christ* ;
the sicke man could not.
Their friend lay sicke of
the *Palsey* ; and the foure
charitable men were
faine to bring him to
Christ ; hee could not
come. *Peters* wiues mo-
ther lay sicke of a feuer,
& *Christ* came to her, she
could not come to him.

My

My friends may carrie
me home to thee, in their
prayers in the Congrega-
tion; Thou must come
home to me in the visita-
tion of thy Spirit, and in
the seal of thy Sacramēt:
But when I am cast into
this bedd, my slacke si-
lnesses are yron fetters,
& those thin sheets, Iron
dotes vpon me; And, Lord,
I haue loued the habitation
of thine house, and the place
where thine honor dwelleth:
I lye here, and say, Blessed
are they, that dwell in thy
house; but I cannot say,

Psa. 26.8

84.4.

I

5.8.

69.10.

I will come into thy house; I
may say, In thy feare will
I worship towards thy holy
Temple, but I cannot say
in thy holy Temple: And,
Lord, the zeale of thy house,
eats mee up, as fast as my
feuer; It is not a Recusancy,
for I would come, but
it is an Excommunication, I
must not. But Lord, thou
art Lord of hosts, and lo-
uest Action; Why callest
thou me frō my calling?
*In the graue no man shall
praise thee;* In the doore of
the graue, this sicke bed,
no man shall heare me
praise

praise thee : Thou hast
not opened my lips, that
my mouth might shew
thee thy praise, but that
my mouth might shew
forth thy praise. But thine
Apostles feare takes hold
of me, that when I haue
preached to others, I my selfe
should bee a cast-way ; and
therefore am I cast downe,
that I might not bee cast
away. Thou couldst take
me by the head, as thou
didst *Abacuc*, & carry me
so ; By a Chariot, as thou
didst *Eliab*, and carry me
so ; but thou carriest mee
thine

¹ Cor 9.
37.

2 Reg. 2.
11.

thine own private way,
the way by which thou
carriedst thy Sonne, who
first lay vpon the earth,
and prayed, and then had
his Exaltation, as himselfe
calls his Crucifying, and
first descended into hel, and
then had his Ascencion.
There is another Station
(indeed neither a station
ous but prostations) lower
then this bedd; To mor-
row I may beclaid one
storie lower, vpon the
Floore, the face of the
earth, and next day ano-
ther story, in the grane,

the

the womb of the earth:
As yet God suspends me
between heauen & earth,
as a Meteor; and I am not
in Heauen, because an
earthly body clogs mee,
& I am not in the Earth,
because a heauenly Soule
sustaines me. And it is
thine own Law, O God,
that if a man bee smitten
so by another, as that hee
keepe his bedd, though hee
dye not, hee that hurt him,
must take care of his hea-
ling, and recompence him.
Thy hand strikes me in-
to this bed; and therfore

Exod.
21.18,

if

if I rise againe, thou wilt
be my recompence, all
the dayes of my life, in
making the memory of
this sicknes beneficial to
me, and if my body fall
yet lower, thou wilt take
my soule out of this bath,
and present it to thy Fa-
ther, washed againe, and
againe, and againe, in
thine owne teares, in
thine own sweat, in thine
owne bloud.

3. PRAYER.

O Most mightie and
most mercifull God,
who

who though thou haue
taken me off of my feet,
hast not taken me off of
my foundation, which
is *thy selfe*, who though
thou haue remoued me
from that vpright form,
in which I could stand,
and see thy throne, the
Heauens, yet hast not re-
moued frō me that light,
by which I can lie and
see thy selfe, who though
thou haue weakened my
bodily knees, that they
cannot bow to thee, hast
yet left mee the knees of
my heart, which are
bowed

bowed vnto thee euer-
more; As thou hast made
this bed, thine altar, make
me thy Sacrifice; and as
thou makest thy Sonne
Christ Jesus the Priest, so
make mee his Deacon,
to minister to him in a
cheerful surrender of my
body, and soule to thy
pleasure, by his hands. I
come vnto the, O God,
my God, I come vnto thee,
so as I can come, I come
to thee, by imbracing thy
comming to me, I come
in the confidence, and in
the application of thy
ser-

seruant Davids promise,
That thou wilt make all my
bed in my sicknesse; All my
bed; That which way so-
euer I turne, I may turne
to thee; And as I feele thy
hand vpon all my body,
so I may find it vpon all
my bedd, and see all my
corrections, and all my re-
freshings to flowe from
one, and the same, & all,
from thy hand. As thou
hast made these feathers,
thornes, in the sharpnesse
of this sicknesse, so, Lord,
make these thornes, fea-
thers, againe, feathers of
the

Psal. 41

3.

thy *Doue*, in the peaced
Conscience, and in a ho-
ly recourse to thine *Arke*,
to the Instrumēts of tru-
comfort, in thy Institu-
tions, and in the Ordinan-
ces of thy *Church*. Forgo
my bed, O *Lord*, as it has
been a bed of sloth, and
worse then sloth; Take
me not, O *Lord*, at this ad-
uantage, to terrifie my
soule, with saying, Now
I haue met thee there,
where thou hast so often
departed frō me; but ha-
ving burnt vp that bed,
by those vehement heats,

and

and washed that bed in
these abundant sweats,
make my bed againe, O
Lord, & enable me accor-
ding to thy command, to
commune with mine owne
heart vpon my bed, and bee
still. To provide a bed for
all my former sins, whi-
lest I lie vpon this bed, &
a graue for my sinns, be-
fore I come to my graue;
and when I haue defo-
sed them in the wounds
of thy Son, to rest in that
assurance, that my Con-
science is discharged frō
further anxiety, and my
soule

Psal. 44

soule from further danger, & my memory from further *calumny*. Do this, O Lord, for his sake, who did, and sufferd so much, that thou mightest, as well in thy Justice, as in thy Mercy, doe it for me, thy Sonne, our Sauiour, Christ Iesus.

4. Medicusq. vocatur.

The Physician is sent fur.

4. MEDITATION.

IT is too little to call
Man a little world, Ex-
cept

cept God, Man is a *diminutive* to nothing. Man consistes of more pieces, more partes, then the world; then the world doth, nay then the world is. And if those pieces were extended and stretched out in Man, as they are in the world, Man would be the *Gyant*, and the World the *Dwarfe*, the World but the *Mapp*, and the Man the *World*. If all the *Veines* in our bodies, were extented to *Riuers*, and all the *Sinnewes*, to *Vaines* of
Mines

Mines, and all the Muscles,
that lie vpon one another, to Hilles, and all the
Bones to Quarries of
stones, and all the other
pieces, to the proportiō of
those which correspond
to thē in the world, the
Aire would be two little
for this *Orbe* of Man to
moue in, the firmament
would bee but enough
for this *Siarre*; for, as the
whole world hath no
thing, to which some-
thing in man doth not
answer, so hath man ma-
ny pieces, of which the
whole

whole world hath no re-
presentation. In large this
Meditation upon bthis
great world, Man, so far, as
to consider the immen-
sittie of the creatures this
world produces; our
creatures are our thoughts,
creatures that are borne
Gyants; that reach from
East to West, from *Earth*
to *Heauen,* that doe not
only bestride all the *Sea,*
& *Land,* but span the *Sun*
and *Firmament* at once;
My thoughts reach all,
comprehend all. Inexpli-
cable mystery; I their *Cre-*

D

ator

icator am in a close prison,
in a sick bed, any where,
and any one of my *Crea-
tures*, my thoughts, is with
the *Sunne*, and beyond
the *Sunne*, ouertakes the
Sunne, and ouergoes the
Sunne in one pace, one
step, euery where. And
then as the other world
produces *Serpents*, and
Vipers, malignant, and
venimous creatures, and
Wormes, and *Caterpillers*,
that endeauour to de-
uoure that world which
produces them, and Mon-
sters compiled and com-
plicated

plicated of diuers parents, and kindes, so this world, our selues produces all these in vs, iⁿ producing *diseases*, & *sicknes-*
ses of al those sorts ; *veni-*
mous, & *infectuous* disea-
ses, feeding & consuming
diseases, & manifold, and
entangled diseases, made
vp of many seueral ones.
And can the other world
name so many *venimous*,
so many consuming, so
many monstrous crea-
tures, as we can diseases,
of all these kindes ? O
miserable abundance, O

D 2 beg-

beggarly riches ! How
much do we lack of ha-
ving *remedies* for euery
disease, when as yet wee
haue not names for the ?
But we haue a *Hercules*
against these *Gyants*, these
Monsters; that is, the *Phi-
sitian*; he mustres vp all
the forces of the other
world, to sucour this, all
Nature to relieve Man.
We haue the *Phisiciā*, but
we are not the *Physician*.
Here we shrinke in our
proportion, sinke in our
dignity; in respect of ve-
ry meāne creatures, who
are

are *Physicians* to them-selues. The *Hart*, that is pursued and wounded, they say, knowes an herbe, which being eaten throwes off the arrow: A strange kind of vomit. The *dogg* that persues it, though he be subject to sicknes, eu'en prouerbially, knows his grasse that recouers him. And it may be true; that the *Druggier* is as neere to *Man*, as to other *creatures*; it may be that obuious and present *Simples*, easie to be had, would cure him; but the

Apothecarie is not so
neere him, nor the Physician
so neere him, as they
two are to other crea-
tures; Man hath not that
innate instinct, to apply
those naturall medicines
to his present danger, as
those inferiour creatures
haue; he is not his owne
Apothecary, his own Physician,
as they are. Call
back therfore thy Medi-
tations againe, and bring
it down; what's become
of mans great extent and
proportion, when him-
selfe shrinks himself, and
con-

consumes himselfe to a handfull of dust ; whats become of his soaring thoughts, his compassing thoughts, when himselfe brings himselfe to the ignorance, to the thoughtlesnes of the graue ? His diseases are his owne, but the Physician is not ; hee hath them at home, but he must send for the Physician.

4. EXPOSTULATION

I Haue not the righteousnesse of Job, but I haue
D 4 the

Job. 13.3

the desire of Job, I would
speake to the Almighty, and
I would reason with God.
My God, my God, how
soon wouldest thou haue
me goe to the Physician,
and how farre wouldest
thou haue me goe with
the Physician? I know
thou hast made the Mat-
ter, and the Man, and the
Art, and I go not frō thee
when I go to the Physician.
Thou didst not make
clothes before there was
a frame of the nakednes
of the body; but thou
didst make Phisicke be-

fore there was any grudging of any sicknesse ; for thou didst imprint a medicinall vertue in many Simples, euен frō the beginning; didst thou meane that we should be sicke, whē thou didst so? when thou madest them ? No more then thou didst meane, that wee should sinne, when thou madest vs : thou fore-sawest both, but causedſt neither. Thou, Lord, promisest here trees, whose fruit ſhal be for meat, and their leaues for medicine. It is the voice

3.2.8.1

3.2.8.1

3.2.8.2

3.2.8.2

EZec. 1

47.12.

*Ioh. 5.6.**Ier. 8.22**Eccles.
38.4.*

of thy Sonn, *Wilt thou bee made whole?* That drawes from the patient a confession that he was ill, and could not make himselfe well. And it is thine owne voice, *Is there no Physician?* That inclines vs, disposes vs to accept thine *Ordinance.* And it is the voice of the wise man, both for the matter, *Physick it selfe,* The Lord hath created Medicines out of the Earth, and hee that is wise, shall not abhorre them, And for the Art, and the Person, *The Physi*

Physician cutteth off a long disease. In all these voices, thou sendest vs to those helps, which thou hast affoorded vs in that. But wilt not thou know that voice too, *Hee that hath sinned against his Maker, let him fall into the hands of the Physician;* and wilt not thou afford mee an vnderstanding of those words? Thou who sendest vs for a Blessing to the Physician, doest not make it a curse to vs, to go, when thou sendest. Is not the curse

Eccles.
38.15.

curse rather in this, that
only hee falleth into the
hands of the Physician, that
casts himselfe wholly, in-
tirely vpon the Physician,
confides in him, relieth
vpon him, attendeth al stro
him, & neglects that spi-
ritual physick, which thou
also hast instituted in thy
Church: so to fall into the
hands of the Physician, is a
sinne, and a punishment of
former sinnes; so, as Asa
fell, who in his disease,
sought not to the Lord, but
to the Physician. Reueale
therefore to me thy Ma-
thod,

ibid, O Lord, & see; whether I haue followed it; that thou mayst haue glory, if I haue, and I pardon, if I haue not, and helpe that I may. Thy Method is, In time of thy sickenesse, be not negligent: Wherein wil thou haue my diligence expressed? Pray into the Lord, and he will make thee whole. O Lord, I doe, I pray, and pray thy seruant Davids Prayer, Haue mercy upon me, O Lord, for I am weak; Heale mee, O Lord, for my troubls are vexed: I know, com
that

Eccles
38.9

Psa 6:28

that euen my weaknesse
is a reason, a motiue, to
induce thy mercy, and
my sicknes an occasion
of thy sending health.
When art thou so read,
when is it so seasonable
to thee, to commiserate,
as in misery? But is pray-
er for health in season, as
soone as I am sick? Thy
Method goes further;
*Leaue off from sinne, and
order thy hands aright, and
cleanse thy heart from all
wickednesse;* Haue I, O
Lord, done so? O Lord, I
haue, by thy grace, I am
come

come to a holy detestation of my former sin; Is there any more? In thy method there is more; Giue a sweet savor, & a memorial of fine flower, & make a fat offering, as not being. And, Lord by thy grace, I haue done that, sacrificed a little, of that little which thou lentst me, to them, for whom thou lentst it: and now in thy Method, and by thy stepps, I am come to that, Then giue place to the Phisitian, for the Lord hath created him, let him not goe from thee, dignifi for v.13.

*Act. 9.
34.
Luc 5.
17.*

for thou hast need of him. I send for the Physician, but I will heare him enter with those words of Peter, Jesus Christ maketh thee whole; I long for his presence, but I looke that the power of the Lord shoulde be present to heale me.

4. PRAYER.

O Most Mighty, and most mercifull God, who art so the God of health, and strength, as that without thee, all health is but the fuell, and all strength

strégh, bu: the bellows
of sin; Behold me vnder
the yehemence of two
diseases, & vnder the ne-
cessity of two *Physicians*,
authorized by thee, the
bodily, and the spirituall
Phisician. I come to both,
as to thine *Ordinance*, and
blesse, and glorifie thy
Name, that in both cases,
thou hast afforded helpe
to man by the ministry
of man. Euen in the new
Ierusalem, in heauen it self,
it hath pleased thee to
discouer a Tree, which is
a Tree of life there, bat the
leaues

Apo. 22.

2.

*Ier. 51.9**Ose: 5.*

130

leaves thereof are for the
bealing of the Nations; Life
it self is with thee there,
for thou art life; and all
kinds of health, wrought
vpon vs heere, by thine
Instruments, descend frō
thence. Thou wouldest have
healed Babylon, but shee is
not healed; Take from
me, O Lord, her peruerse-
nesse, her wilfulness, her
refractariness, and heare
thy Spirit saying in my
Soule, Heale me, O Lord,
for I would bee healed.

*Ephraim saw his sicknesse,
and Iudah his wound; then
went*

went Eprahim to the Assyrian and sent to King Iarib, yet could not hee heale you, nor cure you of your wound. Keepe me back, O Lord, frō them who misprofesse arts of healing the Soule, or of the Body, by means not imprinted by thee in the Church, for the soule, or not in nature for the body; There is no spirituall health to be had by superstition, nor bodily by witchcraft; thou Lord, and onely thou art Lord of both. Thou in thy selfe art Lord of both, and

Esa.

and thou in thy Son art
the *Phisiciā*, the applier of
both. *With his stripes we
are healed*, sayes the Pro-
phet there; there before he
was scourged, we were
healed with his stripes;
how much more shall I
bee healed now, now,
whē that which he hath
already suffered actually,
is actually, and effectually
applied to me? Is there
any thing incurable, vpon
which that *Balme* drops;
Any vaine so empty, as
that that *blood* cannot fill
It; Thou promisest to
heale

^{2 Chron.}
7.14

Ezech:

47.11.

heale the earth ; but it is
when the inhabitants of
the earth pray that thou
wouldest heale it. Thou
promisest to heale their
Waters, but their meirie
places, & standing Waters,
thou sayest there, Thou
wilt not heale : My return-
ing to any sinne , if I
should returne to the a-
bility of sinning ouer all
my sinnes againe, thou
wouldest not pardon.
Heale this earth, O my
God, by repentant teares,
and heale these waters,
these teares frō all bitter-
nes,

*Mat. 4:
23.*

*Luc. 6:
19.
10:7.23.*

nes, from all diffidence, frō al deiection, by establishing my irremoouable assurance in thee. Thy Son went about healing all manner of sicknesses. (No disease incurable, none difficult; he healed them in passing) Virtue went ou of him, and he healed all, all the multitude (no person incurable) he healed the euery whit, (as himself speaks) he left no relikes of the disease; and will this vniversall Physician, passe by this hospitall, and not visit me? not heale me?

me? not heale me wholy? *Lord, I looke not that thou shouldest say by thy Messenger to me, as to Ezechias. Behold, I will heale thee, and on the third day thou shalt go vp to the house of the Lord.* I looke not that thou shouldest say to me, as to Moses in Miriam's behalfe, when Moses would haue had her healed presently, If her father had but spit in her face, should she not haue bin ashamed seuen dayes? Let her be shut vp seuen dayes, and then returne; but if thou

2. R'g.
20.5.

Num:
12.14

thou bee pleased to multiply seuen dayes, (and seuen is infinite) by the number of my ~~sins~~, (and that is more infinite) if this day must remooue me, till *dayes shall bee no more*, seale to mee, my spirituall health, in affording me the Seales of thy *Church*, & for my temporall health, prosper thine *Ordinance*, in their hands who shall assist in this sicknes, in that manner, and in that measure, as may most glorifie thee, and most edifie those, who

who obserue the issues
of thy seruants, to their
owne spirituall benefit.

5. Solus adest.

The Phisitian comes.

5. MEDITATION.

AS Sickenes is the greatest misery, so the greatest misery of sicknes, is *sollitude*; when the infectiousnes of the disease deterres them who should assist, from coming; euен the *Phisician* dares scarce com. *Solitude*

E is

is a torment, which is not threatned in hell it selfe. Meere vacuitie, the first Agent, God, the first instrument of God, Nature, will not admit; Nothing can be utterly emptie, but so neere a degree towards Vacuitie, as Solitude, to be but one, they loue not. When I am dead, and my body might infect, they haue a remedy, they may bury me, but when I am but sick, & might infect, they haue no remedy, but their absence, and my solitude. It is an excuse to them

them that are *great*, and pretend; & yet are loth to come; it is an *inhibition* to those who would truely come, because they may be made instruments, & pestiducts, to the infection of others, by their cōming. And it is an *Out-lawry*, an *Excommunicatio* vpon the *Patient*, and seperats him from all offices, not only of *Ciuility*, but of *working charity*. A long sicknes will weary friends at last, but a pestilentiall sicknes auerts them from the begin-

E 2 ning.

ning God himself would admit a figure of Society, as there is a pluralitie of persons in God, though there be but one *God*; & all his externall actions testifie a loue of Societie, and communion. In heauen there are Orders of Angels, & Armies of Martyrs, and in that house many mansions; in earth, Families, Cities, Churches, Colleges, all plurall things; and lest either of these should not be company enough alone, there is an association of both, a communio
of

of *Saints*, which makes
the *Militant*, and *Triumphant Church*, one Parish;
So that *Christ*, was not
out of his *Dioceſes*, whē he
was vpon the *Earth*, nor
out of his *Temple*, when
he was in our flesh. *God*,
who ſaw that all that he
made, was good, came
not ſo neere ſeeing a de-
fect in any of his works,
as when hee ſaw that it
was not good, for man
to be *alone*, therefore *hee*
made him a helper; and one
that ſhould help him ſo,
as to increase the *number*,

E 3 and

and giue him her owne, & more society. Angels, who doe not propagate, nor multiply, were made at first in an abundant number; and so were stars: But for the things of this world, their blessing was, *Encrease*; for I think, I need not aske leauie to thinke, that there is no Phenix; nothing singular, nothing alone: Men that inhere vpon Nature onely, are so farre from thinking, that there is any thing singular in this world, as that they will scarce

scarle thinke , that this world it selfe is singular, but that euery Planet, and euery Star, is another world like this; They find reason to conceiue, not onely a *plurality* in euery Species in the world, but a *pluralitie of worlds*; so that the abhorvers of Solitude, are not solitary; for God, & Nature, and Reason concurre against it. Now, a man may counterfeit the *Plague* in a *vow*, and mistake a *Disease* for *Religion*; by such a retyring, and reclusing of

E 4 him-

himselfe from all men, as
to doe good to no man,
to cōuerse with no man.
God hath two Testamēts,
two Wills; but this is a
Scedule, and not of his, a
Codicill, & not of his, nor
in the body of his Testa-
mēnts, but interlin'd, and
postscrib'd by others, that
the way to the communion
of Saints, should bee by
such a solitude, as excludes
all doing of good heere.
That is a disease of the
mind; as the height of an
infectious disease of the
body, is solitude, to be left
alone

alone: for this makes an infectious bedd, equall, nay worse then a *graue*, that though in both I be equally alone, in my bed I knowe it, and feele it, and shal not in my *graue*: and this too, that in my bed, my soule is still in an infectious body, and shall not in my *graue* be so.

5. EXPOSTVULATION.

O God, my God, thy Son
ooke it not ill at
Maribas hands, that whē
he said vnto her, Thy bro-

Io:13.
23.

Num
23.9.

Deu.33.
33.

ther Lazarus shall rise again, she expostulated it so far with him, as to reply, *I know that he shal rise againe in the Resurrection, at the last day; for she was miserable by wanting him then.* Take it not ill, *O my God, from me, that though thou haue ordained it for a blessing, and for a dignitie to thy people, That they should dwell alone, and not bee reckoned among the Nations, (because they should bee aboue them) and that they should dwell in saftie alone,* (free

(free from the infestati-
on of enemies) yet I take
thy leaue to remember
thee, that thou hast said
to, *Two are better then one;*
And, Woe be vnto him that
is alone whē he falleth; and
so when he is fallen, and
laid in the bedd of sick-
nesse too. *Righteousnesse*
is immortall, I know thy
wisdom hath said so; but
no Man, though couered
with the righteousness
of thy Sonne, is immor-
tall so, as not to die; for
he who was *righteousnes-*
it selfe, did die. I know
that

Eccles. 4.
10.

Sap. 1.9.

Mat. 14
23.

that the son of righteousnes,
thy Son, refused not, nay
affected solitarines, lone-
nes, many, many times;

Mat. 26
13.

able to cōmand more then
twelue legions of Angels to
his seruice; and when he
did not so, he was far frō
being alone; for, I am not

Io. 8. 16.

alone, sayes he, but I, & the
Father that sent me I can-
not feare, but that I shall
alwaies be with thee, &
him; but whether this
disease may not alien, and
remoue my friends, so

Psa 38.
11.

that they stand aloofe from
my

my sore, and my kinsmen
stand afar off, I cannot tel.
I cannot feare, but that
thou wilt reckon with
me from this minute, in
which, by thy grace, I see
thee, whether this vnder-
standing, and this wil, and
this Memory, may not de-
cay, to the discouragement,
& the ill interpretation of
them, that see that heauy
change in me, I cannot
tel. It was for thy blessed,
thy powerfull Son alone,
to tread the wine-presse a-
lone, and none of the people
with him; I am not able
to

Esa.63.

3.

to passe this agony alone;
 not alone without *thee* ;
 Thou art thy spirit ; not
 alone without *thine* ; spi-
 rituall & temporal *Physi-*
cians, are *tbine* ; not alone
 without *mine* ; Those
 whō the bands of *blood*,
 or *friendship*, hath made
mine; are *mine*; And if thou,
 or *thine*, or *mine*, abandon
 me, I am alone, and woe
 vnto mee, if I bee alone.
Elias himselfe fainted vn-
 der that apprehension,

Lo, I am left alone; & *Mar-*
tha murmured at that,
 said to *Christ*, *Lord, doest*
 not

1. reg 14
14.
Luc. 10.
40.



not thou care, that my si-
ster hath left me to serue a-
lone? Neither could Je-
remiah enter into his La-
mentations, from a higher
ground then to say, *How*
doth the Citie sit solitarie,
that was full of people. O
my God, it is the Leper, that
thou hast condemned to
live alone; Have I such a
Leprosie in my Soule, that
I must die alone; alone
without thee? Shall this
come to such a leprosie in
my body, that I must die
alone? Alone without
them that should assist,
that

Ier. 1. 1.

Leu. 13.

49.

Ex. 14.

2.

Gen. 32.

24.

that should comfort me?
But comes not this *Expostulation* too neere a *murmuring*? Must I be concluded with that, that *Moses* was commaunded to come neere the *Lord alone*? That solitarines, and dereliction, and abandoning of others, disposes vs best for *God*, who accompanys vs most alone? May I not remember, and apply to; that though *God* come not to *Jacob*, till he found him *alone*, yet when hee foûd him alone, he wrestled with him & lamed him?

That

That when in the dereliction and forsaking of friends and *Phisicians*, a man is left alone to God, God may so wrestle with this *Jacob*, with this *Conscience*, as to put it out of ioynt, and so appeare to him, as that he dares not looke vpon him face to face, when as by way of reflection, in the consolation of his temporall or spiritual seruants, and ordinances he durst, if they were there? But a faithfull friend is the phisicke of life, and they that feare the

Eccles.
6.16.

Lord,

Lord, shall find him. Ther-
fore hath the Lord affor-
ded me both in one per-
son, that Physician, who
is my faithfull friend.

5. PRAYER.

O Eternall, and most
gracious God, who
calledst down fire from
Heauen vpon the sinfull
Cities, but once, and ope-
nedst the Earth to swal-
low the Murmurers, but
once, and threwst down
the Tower of Siloe vpon
sinners, but once, but for
thy

thy works of mercy repeatest the often, and stil workest by thine owne paterns, as thou broughest *Man* into this world, by giuing him a *helper* fit for him, so whether it be thy will to continue me long thus, or to dismisse mee by death, bee pleased to afford me the helps fit for both cōditions, either for my weak stay here, or my final trial migration from hence. And if thou mayest receiue glory by that way (and, by all wayes thou mayst

mayst receiue glory) gloriest thy self in preseruing this *body* from such infections, as might withhold those, who would come, or indanger them who doe come; and preserue this *soule* in the faculties thereof, from all such distépers, as might shake the assuráce which my selfe and others haue had, that because thou hast loued mee, thou wouldest loue mee to my *end*, and at my *end*. Open none of my *dores*, not of my *heart*, not of mine
eares

cares, not of my house, to
any suppler that would
enter to vndermine me
in my Religion to thee, in
the time of my weaknes,
or to defame me, & magnifie
himselfe, with falle
rumors of such a victory,
and surprisal of me, after
I am dead; Bee my salua-
tion, and plead my salua-
tion; worke it, and declare
it; and as thy Triumphant
shall be, so let the Militat
Church bee assured, that
thou wast my God, and I
thy seruant, to, and in my
consummation. Bless
thou

thou the learning, & the labors of this Man, who thou sendest to assist me, and since thou takest me by the hand, & puttst me into his hâds (for I come to him in thy name, who, in thy name comes to mee) since I clog not my hopes in him, no nor my prayers to thee, with any limited conditions, but inwrap all in those two petitions, *Thy kingdom come, thy will be done,* prosper him, and relieve me, in thy way, in thy time, & in thy measure.

Amen.

6 Me.

6. Metuit.

The Phisician is afraid.

6. MEDITATION.

I Obserue the Phisitian,
with the same dili-
gence, as he the disease; I
see he fears, & I fear with
him: I ouertooke him, I
ouerrun him in his feare,
and I goe the faster, be-
cause he makes his pace
slow; I feare the more,
because hee disguises his
feare, & I see it with the
more sharpenes, because
he would not haue mee
see

see it, He knows that his feare shall not disorder the practise, and exercise of his *Art*, but he knows that my feare may disorder the effect, and working of his practise. As the ill affections of the spleen, complicate, and mingle themselves, with euery infirmity of the body, so doeth feare insinuate it selfe in euery action, or passion of the mind; and as winde in the body will counterfet any disease, & seeme the Stone, and seem the Gout, so feare wil counterfet

terfeit any disease of the
Mind; It shall seeme *loue*,
a loue of hauing, and it is
but a *feare*; a iealous and
suspitious feare of losing;
It shall seeme *valor* in de-
spising, & vnder valuing
danger, & it is but *feare*,
in an euer-valuing of o-
pinion, and estimation, and
a *feare* of loosing that. A
man that is not afraid of
a *Lion*, is afraid of a *Cat*;
not afraid of *starving*, and
yet is afraid of some *joynt*
of meat at the table, pre-
sented to feed him; not
afraid of the sound of

F Drums,

Drums, & Trumpets, and
shot, & those, which they
seeke to drowne, the last
cries of men, and is afraid
of some particular harmo-
nious Instrument; so much
afraid, as that with any
of these the *enemie* might
driue this man, other-
wise valiant enough, out
of the field. I know not,
what fear is, nor I know
not what it is that I feare
now; I feare not the ha-
stening of my *death*, and
yet I do feare the increase
of the *disease*; I should be-
lie *Nature*, if I should de-
ny

ny that I feared this, & if
I should say that I feared
death, I should belie God;
My weaknes is frō Na-
ture, who hath but her
Measure, my strength is
from God, who possesses,
and distributes infinitely.
As then euery cold aire, is
not a dampe, euery shue-
ring is not a stupefactio, so
euery feare, is not a feare-
fulnes, euery declination
is not a running away,
every debating is not a
resoluing, euery wish,
that it were not thus, is
not a murmuring, nor a

detraction though it bee
thus, but as my Physicians
feare puts not him from
his practise, neither doth
mine put me from recei-
ving from God, and Man,
and my selfe, spirituall, and
civill, and morall assistan-
ces, and consolations.

6. EXPOSTULATION.

MY God, my God, I find
in thy Booke, that
feare is a stifling spirit; a
spirit of suffocation; That
Ishbosheth could not speake
nor reply in his own defens-

to Abner, because he was afraid. It was thy servant Job's case too, who before he could say any thing to thee, fayes of thee, Let him take his rod away from mee, and let not his fear terrifie me, then would I speak with him, and not feare him; but it is not so with me. I shall a feare of him; take away my deuout Father? Dost thou command me to speake to thee, I answere command me to feare thee, and doth he destroy one another? There is no perplexity in thee, my God; no

9.34.

Job 9.34.

81.iii

inextricablenesse in thee,
 my light, and my clearnes,
 my Sun, and my Moone,
 that directest me as well
 in the night of aduersitie
 and feare, as in my day of
 prosperity & confidence.
 I must then speake to thee,
 at all times, but when
 must I feare thee? At all
 times to. Whē didst thou
 rebuke any Petitioner,
 with the name of *Impor-*
tunate? Thou hast pro-
 pos'd vs to a parable of a
 Judge that did Justice at
 laſt, because the clyent was
 importunate, and trubled
 him

him; But thou hast told vs
plainely, that thy vse in
that parable, was not, that
thou wast troubled with
our importunitie, but
(as thou saist there) That *Lue.11.*
wee shoule alwayes pray. 5.
And to the same purpose
thou proposest another,
that *If I preesse my friend,*
wben he is in bed, at mid-
night, to lend mee bread,
thogh he wil not rise because
I am his friend, yet because
of mine importunitie, he will.
God will do this, whea-
socuer thou askest, and
neuer call it importunitie.

Pray in thy bed at midnight, and God will not say, I will heare thee to morow vpon thy knees, at thy bedside; pray vpon thy knees there, then, and God will not say, I will heare thee on Sunday, at Church; God is no dilatory God, no froward God; Praier is never vnseasonable, God is neuer asleepe, nor absent. But, O my God, can I doe this, and feare thee; come to thee, and speak to thee, in al places, at all houres, and feare thee? Dare I aske this
questi.

question? There is more boldnesse in the question, then in the conuincing; I may do it, thought feare thee; I canot do it, except I feare thee. So well hast thou promisid, that we should alwaies feare thee; as that thou hast promisid, that we should feare no person but thee, nothing but thee, no man? No. Whom? The Lord is my helper, and my saluation: whom shall I feare? Great enemies: not great enemies, for no enemies are great to them that feare thee, dico dicitur T F 5 Feare

Psa. 27.

1.

Num.
14.9.

Psa: 35.
70.

Feare not the people of this land, for thy are Bread to you; They shall not only not eat vs, not eat our bread, but they shalbe our Bread; Why shoulde wee feare them; But for all this metaphorical bread, victory ouer enemies, that thought to deuoure vs, may wee not feare, that we may lack bread literally? And feare famine, though wee fear not enemies? Yong lions do lack, & suffer hunger, but they that seek the Lord, shal not want any good thing, in Neuer Though

Though it be well with
the at one time, may they
not feare, that it may be
worse? Wherefore should I
feare in the dayes of euill,
say as thy seruant David?
Though his own sin had
made the euill, he feared
them not. No? not if this
euill determine in death?
Not though in a death;
not, though in a death
inflicted by violence, by
malice, by our owne de-
sert, feare not the fentence
of death, if thou feare God.
Thou art, O my God, so
fatre from admitting vs,
that

46.5

Eccles.

4v3.

*Mar. 6,
20.*

*Ps. 25.
14.*

that feare thee, to feare others, as that thou makest others to feare vs; As Herod feared John, because he was a holy & a iust man, & obserued him. How full by then O my abundant God how genily, O my sweet, my easie God dost thou vntangle me, in any scruple arising out of the consideration of this thy feare? Is not this that which thou intendest, when thou sayest, The secret of the Lord is with them, that feare him; The secret, the mystery of the right

right vse of feare. Dost thou not meane this, when thou sayest, *Wee shall understand the feare of the Lord? Hau it, and haue benefit by it; haue it, and stand vnder it; be directed by it, and not be dejected with it.* And dost thou not propnse that *Church* for our ex ample, when thou saiest, *The Church of Iudea walk ed in the feare of God; they had it g. but did not sit downe lazily, nor fall downe weakly, nor sink vnder it.* There is a feare which

Pro. 2.5

Act. 9.

31. d. 82

*Gen. 3.
10.*

*Pro.
1.26.*

10.24.

Ps. 14.5

53.6.

10.7.13.

which weaknes men in
the seruice of God: *A-*
dam was afraid, because he
was naked. They who
haue put off thee, are a
prey to all. They may
feare, For thou wilt laugh,
when their feare comes vp.
on them, as thou hast told
them more then once; And
thou wilt make them feare,
where no cause of feare is,
thou hast tolde them
more then once too. There
is a feare that is a punish-
ment of former wicked-
nesse; and induces more:
Though some said of thy
Son,

Son Christ Iesus, that he was
a good man, yet no man spak
opely, for feare b[ut]f the Jewes:
Joseph was his Disciple; but
secretly, for feare of the
Jewes: The Disciples kept
some meetings, but with
doores shut for feare of
the Jewes. O my God, thou
giuest vs Feare for Ball-
ast to carry vs stedily in
all weathers. But thou
wouldst ballast vs, with
such Sand, as should
haue Gold in it, with that
feare which is thy feare,
for the feare of the Lord
is his Treasure. He that
hath

19. 28.

29. 19.

10. 10.

Esa. 33.
6.

hath that, lacks nothing
that Man can haue, no-
thing that God does giue.

*Mat. 8.
26.*

Timorous men thonre-
bukest; Why are ye fearful,
O yee of little faith? Such
thou art misleſt from thy
Seruice, with ſcorne
through of them there
went fr̄ Gideonsv Atm̄y
22. 6. 0001 and remained
but a dūlo o. Such thou
ſendest farther thensoe
thinker ſeō whence they
never returne. The ſcarful
and the rainbeaking; iiii
that burning lake, whicht
the ſeodid death. This is
died
fear

*Apo: 21
8.*

Job: 6.
20.

feare, and there is a hope,
which are equal abomi-
nations to thee ; for, they
were confounded, because
they hoped, saies thy seruat
Job: because they had mis-
placed, mis centred their
hopes ; they hoped & not
in thee, & such shal feare,
and not feare thee. But in
thy feare, my God, and my
feare, my God, and my
hope, is hope, and loue, and
confidence, and peace, and
euery limbe, and ingredient
of happiness enwrap-
ped ; for joy includes all,
and feare and joy consist
toge-

Mat. 28
8.

together; nay, constitute one another; The woman departed frō the sepulchre, the women who were made supernumerary Apostles, Apostles to the Apostles; Mothers of the Church and of the Fathers, Grandfathers of the Church, the Apostles themselves, the women, Angels, of the Resurrection, went from the sepulchre, with feare and ioy; they ran, saies the text, and they ran vpon those two legs, feare & ioy; and both was the right legge, they ioy in thee, O Lord,
that

that feare thee, and feare thee only, who feele this ioy in thee. Nay, thy feare and thy loue are insepara-ble; stil we are called vp-on, in infinite places, to feare God; yet the Commandement, which is the roote of all, is, *Thou shalt loue the Lord thy God;* Hee doth neither, that doeth not both; hee omits neither, that does one. Therefore when thy seruant Dauid had said, that the feare of the Lord is the beginning of wisedome, and his Sonne had repeated it againe. He
that

Psf.111.
10.

Pro.1.7

*Ecclesiasticus 1
20.27.*

*Deuteronomy 4.
10.*

*Hebrews 11.
7.*

that collects both , calls this feare , the root of wis-
dome; And that it may im-
brace all, he calls it wise-
dome it selfe. A wise man
therefore is never with-
out it, never without the
exercise of it: Therefore
thou sentest Moses to thy
people; That they might
learn to feare thee, vith the
dayes of their liues i nobis
heauy, and calamitous,
but in good, & cheerfull
daies too: for, Noah, who
had assurance of his de-
livernance, yet moued with
feare, prepared an Arke; for
the

the sauing of his house. A
wise man will feare in eue-
ry thing? And therefore
though I pretend, to no
other degree of wisdom,
I am abundantly rich in
this, that I lie here possest
with that feare, wchich is
thy feare; both that this
sicknes is thy immediate
correction, & not mere-
ly a sharre alle accident; and
therefore fearfull, because
it is a fearfull thing to fall
into thy handes; and that
this feare preserues me
from all inordinat feare,
rising out of the infir-
mitie

Euulus:
18.27.

mitie of Nature, because
thy hand being vpon
me, thou wilt never let
me fall out of thy hand.

6. PRAYER.

O Most wighty God, and
mercifull God, the God
of altrue sorrow, and tru-
say too, of all feare, and of
all hope too, as thou haft
giuen me a repētance, not
to be repented of, so giue
me O Lord, a feare, of
whiche I may not bee
afraid. Giue me reider, &
supple, and conformable
af-

affectiones, that as I ioy with them that ioy, and mourne with them, that mourn, so I may feare with thē that feare. And since thou hast vouchsafed to discouer to me, in his feare whom thou hast admitted to be my assistance in this sicknesse that there is danger therein, let me not, O Lord, goe about to ouercome the sense of that feare, so far, as to pretermitt the fitting, & preparing of my selfe, for the worst that may be feard, the passage out of this life.

life. Many of thy blessed
Martyres, haue passed out
of this life, without any
show of feare; but thy
most blessed Son himselfe
did not so. Thy Martyres
were knowne to be but
men, and therfore it plea-
sed thee, to fill them with
thy Spirit, and thy power,
in that they did more the
men. Thy Son was decla-
red by thee, and by him
selfe to be God; & it was
requisite, that he should
declare himselfe to bee
Man also, in the weak-
nesses of man. Let mee
not

not therfore, O my God, be
ashamed of these feares,
but let me feele them to
determine, where his
feare did, in a present
submitting of all to thy
wil. And whē thou shalt
haue inflam'd, & thaw'd
my former coldneses, &
indeuotions, with these
heates, and quenched my
former heates, with these
sweats, and inundations,
and rectified my former
presumptions, and neglig-
ences with these feares,
bee pleased, O Lord, as
one, made, so by thee, to
G think

thinke mee fit for thee;
And whether it bee thy
pleasure, to dispose of
this body, this garment
so, as to put it to a far-
ther wearing in this
world, or to lay it vp in
the common wardrobe, the
graue, for the next, glo-
rifie thy selfe in thy
choice now, and glorifie
it then, with that glory,
which thy Son, our Savi-
our Christ Iesus hath pur-
chased for them, whom
thou makest partakers
of his Resurrection. As
men.

7. *Socios fibi iungier instat.*

*The Physician desires to haue
others ioyned with him.*

7. MEDITATION.

There is more feare,
therefore more cause.
If the Physician desire
helpe, the burden grows
great: There is a growth
of the Disease then; But
there must bee an Au-
tumne too; But whether
an Autumne of the disease
or mee, it is not my part
to choose: but if it bee
of mee, it is of both; My

G 2

dif-

disease cannot furuiue me,
I may ouerline it. How-
soeuer, his desiring of o-
thers, argues his *candor*,
and his *ingenuitie*; If the
danger be great, he *justi-*
fies his proceedings, and
he *disguises* nothing, that
calls in *witnesSES*; And if
the danger be not great,
he is not *ambitious*, that
is so ready to diuide the
thanks, and the honor of
that work, which he be-
gun alone, with others.
It diminishes not the
dignity of a *Monarch*, that
he deriuue part of his care

vpon

vpon others; God hath
not made many Sunnes,
but he hath made many
bodies, that receive, & giue
light. The Romans began
with one King; they came
to two Consuls; they return-
ed in extremities, to one
Dictator: whether in one,
or many, the Soueraignetie
is the same, in all States,
and the danger is not the
more, & the prouidence
is the more, where there
are more Physicians; as
the State is the happier,
where busynesses are ca-
ried by more counsels,

G 3 then

then can be in one brest
how large soeuer. *Diseases* themselues hold *Consultations*, and conspire
how they may multiply,
and ioyne with one another & *exalt* one anothers
force, so; and shal we not
call *Physicians*, to *consultations*? *Death* is in an old
mans dore, hee appeares,
and tells him so, & *death*
is at a young mans backe,
and saies nothing; *Age* is
a *sicknes*, and *Youth* is an
ambush; and wee need so
many *Physicians*, as may
make vp a *Watch*, and
spie

spie euery incōuenience.
There is scarce any thing,
that hath not killed some
body; a *haire*, a *feather*
hath done it; Nay, that
which is our best *Anti-*
dote against it, hath done
it; the best *cordiall* hath
been deadly *poyson*; Men
haue died of *Joy*, and
almost forbidden their
fiendes to weepe for
them, when they haue
seen them die laughing.
Euen that *Tyraut Dionisius* (I thinke the same,
that suffered so much af-
ter) who could not die

of that sorrow, of that
high fal, from a King to a
wretched priuate man, died
of so poore a loy, as to be
declar'd by the people at a
Theater, that hee was a
good Poet. We say often,
that a Man may live of a
little, but, alas, of how
much lesse may a man
die? And therefore the
more assistats, the better;
who comes to a day of
hearing, in a cause of any
importāce, with one Ad-
uocate? In our Funerals, we
our selues haue no inter-
est; there we cannot ad-
uise

wise, wee cannot direct :
And though some Nati-
ons, (the *Egyptians* in par-
ticular) built themselues
better *tombes*, then *houses*,
because they were to
dwel longer in them; yet,
amongst our selues, the
greatest man of Stile, whō
we haue had, *The Conque-
ror*, was left, as soone as
his soule left him, not on-
ly without persons to as-
sist at his *graue*, but with-
out a *graue*! Who will
keepe vs then, we know
not; As long as wee can,
let vs had it as much help

as we can; Another, and another *Phisician*, is not another, and another *Indication*, and *Sympitone of death*, but another, & another *Assistant*, and *Proctor of life*: Nor do they so much feed the imagination with apprehension of *danger*, as the understanding with *comfort*; Let not one bring *Learning*, another *Diligence*, another *Religion*, but every one bring all, and as many Ingredients enter into a *Receyt*, so may many men make the *Receit*.

But

But why doe I exercise
my Meditation so long
ypon this, of hauing
plentifull help in time of
need? Is not my Medita-
tion rather to be encli-
ned another way, to con-
dole, and commiserate
their distresse, who haue
none? How many are sic-
ker (perchance) then I,
and laid in their wofull
straw at home (if that
corner bee a home) and
haue no more hope of
help, though they die, then
of perferment, though
they liue? Nor doe no
more

more expect to see a Physician then, then to be an Officer at sea; of whom the first that takes knowledge, is the Sexten that bibrries them; who buries them in oblivion too? For they doe but fill vp the number of the dead in the Bill, but we shall neuer hear their Names till wee read them in the Booke of life, without our owne Idowes; and any are sicker (perchance) then I, and thrown into Hospitals, where, (as a fish left upon the sand, must stay

the

the tide) they must stay
the Physicians houre of
visiting, and then can be
but visited? How many
are sicker (perchance) then
all we, and haue not this
Hospital to couer them,
not this straw, to lie in,
to die in, but haue their
Grane-stone vnder the, &
breathē out their soules
in the eares, & in the eyes
of passengers, harder then
their bed, the flint of the
streete. That tastē of no
part of our *Physick*, but a
sparēg diet, to whom or-
dinary porridge would
be

be *Iulip* enough, the refuse of our seruants, *Bezar* enough, and the off-scouring of our Kitchin tables, *Cordiall* enough. O my *soule*, when thou art not enough awake, to blesse thy *God* enough for his plentifull mercy, in affoording thee many *Helpers*, remember how many lacke them, and helpe them to them, or to those other things, which they lacke as much as them.

7. EXPOSTULATION.

MY God, my God, thy
blessed seruant Au-
gustine begd of thee, that
Moses might come, & tell
him what hee meant by
some places of *Genesis*:
May I haue leaue to aske
of that *Spirit*, that writ
that Booke, why when
David expected newes
ftō Joabs army, and that
the watchman told him,
that hee sawe a man run-
ning alone, David conclu-
ded out of that circum-
stance,

2. Sam.
18. 25.

So all,
but our
Transla-
tion takes it
Euen
Buxdor:
and
Schind-
ler.

stance, That if hee came alone, he brought good newes? I see the Grammar, the word signifies so, and is so euer accepted, Good newes; but I see not the Logique, nor the Rhetorique, how David would proue, or perswade that his newes was good, because he was alone, except a greater company might haue made great impressions of dāger, by imploring, and importuning present supplies: Howsoeuer that be, I am sure, that that which the Apostle

2.4.11.

postle sayes to *Timothy*,
Onely Luke is with mee;
Luke, and no body but
Luke, hath a taste of com-
plaint, and sorrow in it:
Though *Luke* want no
testimony of abilitie, of
forwardnes, of constancy,
and perseveriance, in assist-
ing that great building,
which S. Paul laboured
in, yet S. Paul is affected
with that, that there was
none but *Luke*, to assist.
We take S. Luke to haue
bin a *Physician*, and it ad-
mits the application the
better, that in the pre-
sence

*Exod. 18
13.*

sence of one good Physician, we may be glad of more. It was not onely a ciuill spirit of policy, or order that moued Moses father in lawe, to perswade him to diuide the burden of gouernement, and Iudicature, with others & take others to his assistance, but it was also thy immediate spirit O my God, that mou'd Moses to present vnto thee 70 of the Elders of Israel, to receiue of that spirit, which was vpon Moses onely before, such a portion

*Num. 11
16.*

tion as might easè him in
the gouernment of that
people; though Moses a-
lone had indowments a-
bove all, thou gauest him
other assistants. I consi-
der thy plētiful goodnes,
O my God, in employing
Angels, more then one, in
so many of thy remarka-
ble works. Of thy Sonne,
thou saist; *Let all the An-*
gels of God worship him; If
that be in *Heauen*, vpon
earth, he saies that he could
command twelve legions of
Angels; And when *Hea-*
uen, and *Earth* shall bee
all

Heb.1.6

Mat.
26.53.

Mar. 25

31.

Lug. 21.

15.

*Io. 20. 12**Gen. 28.*

12.

all one, at the last day,
Thy Son, O God, the Son of
Man, shall come in his glory,
and all the holy Angels with
him. The Angels that ce-
lebrated his birth to the
Shepherds, the Angels that
celebrated his second
birth, his resurrection to
the Maries, were in the
plurall, Angels associated
with Angels. In Jacobs
ladder, they which ascen-
ded and descended, & main-
tain'd the trade between
heauen & earth, betweene
thee and vs, they who
haue the Commission,
and

and charge to guide vs in
all our wayes , they who
haſtned Lot, and in him,
vs, from places of danger
and tentation, they who
are appointed to instruct &
gouerne vs in the Church
here, they who are ſent to
punish the disobedient and
refractory, that they are to
be the Mowers, & barnes-
men, after we are grown
vp in one field, the church,
at the day of Judgement,
they that are to carry our
ſoules whither they cari-
ed Lazarus, they who at-
tend at the ſeuerall gates
of

Pſa:91.

13.

Gen. 19.

15.

Apo: 1.

20.

Apo. 8.

2.

Mat. 13

39.

Lyc. 16.

22.

Apo. 21.
21.

I. Reg.
19.35.

of the new *Ierusalē*, to admit vs there; al these, who administer to thy seruāts, frō the first, to their last, are *Angels*, *Angels* in the plurall, in euery seruice, *Angels* associated with *Angels*. The power of a single *Angel* wee see in that one, who in one night destroyed almost 200000. in Sennache-
ribs army, yet thou often employest many; as wee know the power of saluation is abundantly in any one *Euangelist*, and yet thou hast afforded vs
four.

foure. Thy Son proclaims
of himself, That thy Spirit,
hath anointed him to preach
the Gosspell, yet he hath gi-
uen others for the perfiting
of the S^r in the work of the
ministry. Thou hast made
him Bishop of our soules,
but there are other Bi-
shops too. He gaue the
holy Ghost, & others gaue
it also. Thy way, O my
God, (and, O my God, thou
louest to walke in thine
owne waies, for they are
large) thy way from the
beginning, is multiplicati-
on of thy helps; and there-
fore

Luc.4.
18.

Eph.4:
11.

1.Pet.2.
25.

Io.20.
22.

fore it were a degree of
ingratitude, not to accept
this mercy of affording
me many *helpes* for my
bodily health, as a type &
earnest of thy gracious
purpose now, and euer,
to afford me the same al-
sistances. That for thy
great *helpe*, thy *Word*, I
may seeke that, not from
corners, nor *Conuenticles*,
nor *schismatical singula-*
rities, but from the assotia-
tion, and communion
of thy *Catholike Church*,
and those persons, whō
thou hast alwaies furni-
shed

shed that Church withal:
And that it may associate
thy Word, with thy Sacra-
ment, thy Seale, with thy
Patent; and in that Sacra-
ment associate the signe
with the thing signified,
the Bread with the Body
of thy Son; so, as I may
be sure to haue receiued
both, & to be made ther-
by; (as thy blessed seruant
Augustine sayes) the Arke,
and the Monument, & the
Tomb of thy most blessed
Son, that hee, and all the
merits of his death, may,
by that receiving, be bur-
ied

ried in me, to my quickning in this world, and my immortall establishing the next.

7. PRAYER.

O Eternall, and most Gratiouse God, who gauest to thy seruants in the wildernes, thy Manna, bread so condition'd, qualified so, as that, to euery man, Manna tasted like that, which that man liked best, I humbly beseech thee, to make this correction, which I acknow-

knowledge to be part of my *daily bread*, to taste so to mee, not as I would, but as thou wouldest haue it taste, and to conforme my tast, and make it agreeable to thy will. Thou wouldest haue thy corrections tast of *humiliation*, but thou wouldest haue them taste of *consolation* too; taste of *danger*, but taste of *affurance* too. As therefore thou hast imprinted in all thine *Elements*, of which our bodies consist, two manifest qual-

H 2 ties,

ties, so that, as thy fire
dries, so it heates too; and
as thy water moysts, so it
cooles too, so, O Lord, in
these corrections, which
are the elements of our rege-
neration, by which our
soules are made thine,
imprint thy two quali-
ties, those two operati-
ons, that as they scourge
vs, they may scourge vs
into the way to thee:
that when they haue
shewed vs, that we are
nothing in our selues,
they may also shew vs,
that thou art all things

vnto

vnto vs. When therefore
in this particular circum-
stance, O Lord (but none
of thy Iudgements are
circumstances; they are all
of all *substance* of thy
good purpose vpon vs)
when in this particular,
that he, whom thou hast
sent to assist me, desires
assistants to him, thou
hast let mee see, in how
few houres thou canst
throw me beyond the
helpe of man, let me by
the same light see that
no vehemence of sick-
nes, no temptation of Sa-

tan, no guiltines of sin,
no prison of death, nor
this first, this *sicke bed*,
not the other prison, the
close and dark grāne, can
remoue me from the de-
termined, and good pur-
pose, which thou hast
sealed concerning mee.
Let me thinke no degree
of this thy correction,
casuall, or without signi-
fication; but yet when I
haue read it in that lan-
guage, as it a *correc-
tion*, let me translate it in-
to another, and read it
as a *mercy*; and which of
these

these is the *Originall*, and
which is the *Translation* ;
whether thy *Mercy*, or
thy *Correction*, were thy
primary, and originall
intention in this sicknes,
I cannot cōclude, though
death conclude me; for
as it must necessarily ap-
peare to be a *Correction*,
so I can haue no greater
argument of thy *mercie*,
then to die in *thee*, and
by that death, to be vni-
ted to him, who died
for me.

H 4

8. Et

8. Et Rex ipse suum mittit.

The King sends his owne Physician.

8. MEDITATION.

STILL when we returne
to that Meditation, that
Man is a World, we finde
new discouries. Let him
be a world, and himselfe
will be the land, & misery
the sea. His misery, (for
misery is his, his own, of
the happinesses euен of
this world, he is but Ten-
nant, but of misery the
Free-bolder, of happiness
he

he is but the *farmer*, but
the *usufructuary*, but of
misery, the *Lord*, the *pro-
prietary*) his misery, as the
sea, swells aboue all the
hills, & reaches to the re-
moteſt parts of this *earth*,
Man; who of himſelfe is
but *dust*, and coagulated
& kneaded into earth; by
teares, his *matter* is *earth*,
his *forme*, *misery*. In this
world, that is *Mankind*, the
highest ground, the emi-
nenteſt hills, are *kings*; and
haue they line, and lead
enough to ſadome this
sea, and ſay, My misery is
H5 but

but this deep? Scarle any misery equall to sicknes; & they are subiect to that equally, with their lowest subiect. A glasse is not the lesse brittle, because a Kings face is represented in it; nor a King the lesse brittle, because God is represented in him. They haue *Physitians* continualy about the, & therefore sicknesses, or the worst of sicknesses, continual feare of it. Are they gods? He that calld them so, canot flatter. They are Gods, but sicke gods; and God is pre-

presented to vs vnder
many human affections,
as farre as infirmities; God
is called *Angry*, and *Sor-
rie*, and *Weary*, and *Hea-
vy*; but neuer a *sicke* God:
forthen he might *die* like
men, as our gods do. The
worst that they could
say in reproch, and scorn
of the gods of the *Hea-
then*, was, that perchance
they were *asleepe*; but
Gods that are so *sicke*, as
that they cannot *sleepe*,
are in an infirmer con-
dition. A *God*, and need
a Phisitian? A *Jupiter* and
need

need an *Æsculapius*? that must haue *Rheubarbe* to purge his *choller*, lest he be too angry, and *Agarick* to purge his *flegme*, lest he be too drowsie; that as *Tertullian* says of the *Egyptian* gods, plants and herbs, That God was beholden to man, for growing in his garden, so wee must say of these gods, Their eternitie, (an eternity of threescore and ten yeres) is in the Apothecaries shop, and not in the metaphoricall Diety. But their Diety is better expressed in their humilitie,

tie, then in their height; when abounding and overflowing, as God, in meanes of doing good, they descend, as God, to a communication of their abundances with men, according to their necessities, then they are Gods. No man is well, that vnderstands not, that values not his being well; that hath not a cheefulnesse, and a ioy in it; and whosoeuer hath this Joy, hath a desire to cōmunicate, to propagate that, which occasions his hap pinesse, and

and his *Joy*, to others; for euery man loues witnesses; of his happiness; and the best witnesses, are experimentall witnesses; they who haue tasted of that in themselves, which makes vs happy: It consummates therefore, it perfits the happiness of *Kings*, to conferre, to transferre, honour, and riches, and (as they can) health, vpon those that neede them.

8. EXPOSTULATION.

MY God, my God, I haue
a warning frō the
Wise man, that when a rich
man speaketh, euery man
holdeth his tongue, and looke
what he saith, they extol it to
the clouds; but if a poor man
speake, they say, what fellow
is this? And if he stumble,
they will helpe to ouerthrow
him. Therefore may my
words be vnderualued,
and my errors aggrauated,
if I offer to speake of
Kings; but not by thee,

Eccles.

13.23.

O

August.

O my God, because I speak
of thē, as thy are in thee,
and of thee, as thou art in
tkē. Certainly those men
prepare a way of speak-
ing negligently, or irre-
verently of thee, that giue
themselues that libertie,
in speaking of thy Vice-
gerents, Kings : for thou
who gauest *Augustus* the
Empire, gauest it to *Nero*
to, and as *Vespasian* had it
from thee, so had *Julian* ;
Though Kings deface in
thēselues thy first image,
in their owne soule, thou
giuest no man leave to
deface

deface thy second *Image*, imprinted indelibly in their *Power*. But thou knowest, *O God*, that if I should be slacke in celebrating thy mercies to me exhibited by that royal Instrument, my *Soueraigne*, to many other faults, that touch vpō *Allegiance*, I should add the worst of all, *Ingratitude*, which constitutes an ill man; & faults which are defects in any particular function, are not so great as those that destroy our *humanity*; It is not so ill, to be

be an ill *subiect*, as to be
an ill *man*; for he hath an
vniuersall illnes, ready to
flow, & powre out it self
into any mold, any form,
and to spend it self in any
function. As therfore thy
Son did vpon the *Coyne*, I
look vpon the *King*, and
I aske whose *image*, and
whose *inscriptio* he hath;
& he hath *thine*; and I giue
vnto thee, that which is
thine; I recōmend his hap-
pines to thee, in al my sa-
crifices of thāks, for that
which he enjoyes, and
in all my prayers, for the
con-

continuāce and inlarge-
ment of them. But let
me stop, *my God*, and con-
sider; will not this looke
like a piece of arte, and
cunning, to cconvey into
the wrold an opinion,
that I were more parti-
cularly in his care, then
other men? And that
herein, in a shew of *bu-*
militie, and *thankfulnesse*,
I magnifie my selfe more
then there is cause? But
let not that *jealousie* stop
mee, O GOD, but let
me goe forward in cele-
brating thy *mercie* exhi-
bited

bited by him, This which he doth now, in assiking so my bodily health, I know is common to me with many: Many, many haue tasted of that expressiōn of his graciousnesse. Where he can giue health by his own hāds, he doth; & to more then any of his *Predecessors* haue done: therfore hath God reserved one disease for him, that hee onely might cure it, thogh per chance not onely by one *Title*, and *Interest*, nor on ly as one *King*. To those
that

that need it not, in that kind, and so cannot haue it by his owne hand, he sends a *donatiue* of *health*, in sending his *Physician*. The holy king S. Lewis in France, and our Maud is celebrated for that, that presonally they visited *hosptitals*, and assisted in the Cure, euен of loathsome *diseases*. And when that religious Empres *Placilla*, the wife of *Theodosius* was told, that she diminished her self too much in those personall assistāces, & might do enough in

in sending relieve, shee said, She would send in that capacitie, as Empresse, but she would go too, in that capacitie, as a Christian, as a fellow member of the body of thy Son, with them. So thy seruant David applyes himselfe to his people, so he incorporates himselfe in his people, by calling them *His brethren, his bones, his flesh*; and when they fell vnder thy hand, euен to the pretermittting of himselfe, he pressest upon thee, by prayer for them; *I have sinned, but*

2 Sam.
19.12.

2 Sam.
24.14.

but these sheepe what haue
they done? Let thine hand I
pray thee be against me and
against my fathers house. It
is kingly to giue; when
Araumah gaue that great,
& free present to *Dauid*,
that place, those instru-
mēts for sacrifice, and the
sacrifices themselues, it is
said there, by thy spirit, *All*
these things did Araumah
giue, as a King to the King.
To giue is an approaching
to the cōdition of *Kings*,
but to giue health, an ap-
proaching to the *King of*
Kings, to thee. But this
his

v.17.

his assisting to my bodily health, thou knowest, O God, and so do some others of thine honourable seruants know, is but the twy-light of that day, wherein thou through him, hast shin'd ypon me before; but the Echo of that voice, wherby thou through him, hast spoke to me before; Then, whē he, first of any man conceiued, a hope, that I might be of some vse in thy Church and discended to an intimation, to a perswasion, almost to a solici-

solicitation, that I would embrace that calling. And thou who hadst put that desire into his heart, didst also put into mine, an obedience to it; and I who was sick before, of a vertiginous giddinesse, and irresolution, and almost spent al my time in consulting how I should spend it, was by this *man of God, and God of men*, put into the poole, and recovered; whē I asked, perchance, a *stone*, hee gaue me *bread*; when I asked, perchance, a *Scorpion*, hee

I

gaue

gave me a fish; when I asked a temporall office, he denied not, refused not that, but let me see, that he had rather I took this. These things, thou O God, who forgettest nothing, hast not forgot, though perchance, hee, because they were benefits, hath; but I am not onely a witness, but an instance, that our Iehosophat hath a care to ordaine Priests, as well as Judges: and not only to send Phisicians for temporall, but to be the Phisician for spirituall health.

2 Chor.
14. 8.

18 PRAYER.

8. PRAYER.

O Eternall and most
gracious God, who
though thou haue reser-
ued thy treasure of perfitt
joy, and perfitt glory, to
be giuen by thine owne
hands then, when by see-
ing thee, as thou art in
thy selfe, and knowing
thee, as we are knowne,
wee shall possesse in an
instant, & possesse for e-
uer, all that can any way
cōduce to our happines-
ses, yet here also in this
world, giuest vs such ear-

I 2 nests

nest of that ful paiment,
as by the value of the ear-
nest, we may giue some e-
stimat of the treasure, hū-
bly, and thankfully I ac-
knowledg, that thy bles-
sed spirit instructs me, to
make a difference of thy
blessings in this world,
by that difference of the
Instruments, by which it
hath pleased thee to de-
riue thē vnto me. As we
see thee here in a glasse, so
we receiue frō thee here
by reflectiō, and by instru-
ments. Euen casuall things
come from thee; and that
which

which we call *Fortune* here, hath another name aboue. *Nature* reaches out her hand, & giues vs corne, and wine, & oyle, and milk, but thou fillest her hand before, & thou openest her hand, that she may raine down her shewres vpō vs. *Industry* reaches out her hand to vs, and giues vs fruits of our labour for our selues, & our posteritie; but thy hand guides that hand, when it sowes, and when it waters, & the increase is from thee. *Friends* reach

I 3 out

out their hands, & prefer
vs, but thy hand supports
that hand, that supports
vs. Of all these thy *instru-*
ments haue I receiued thy
blessing, O God, but bless
thy name most for the
greatest; that as a member
of the publike, & as a par-
taker of priuate fauours
to, by thy right hand, thy
powerfull hand set over
vs, I haue had my portio,
not only in the hearing,
but in the *preaching* of thy
Gospel. Humbly beseech-
ing thee, that as thou
continuest thy wonted
good-

goodnes vpon the whol
world, by the wonted
meanes, and instrumēts,
the same *Sun*, and *Moone*,
the same *Nature*, and *In-*
dustry, so to continue the
same blessings vpon this
State, and this *Church* by
the same hand, so long,
as that thy Son when hee
comes in the *clouds*, may
find him, or his son, or his
sons sons ready to give an
accoūt, and able to stand
in that *judgement*, for their
faithfull *Stewardship*, and
dispensation of thy talents
so abundantly cōmitted

I 4 to

to them, and be to him, O
God, in all distépers of his
body, in al anxieties of spi-
rit, in all holy sadnesses of
soule, such a Phisitiā in thy
proportion, who art the
greatest in Heauen, as hee
hath bin in soule, and body
to me, in his proportion
who is the greatest vpon
earth.

9. Medicamina scribunt.
*Vpon their Consultation, they
prescribe.*

9. MEDITATION.

THEY haue seene mee,
and heard me, arraig-
ned

ned me in these fetters,
and receiu'd the enidence ;
I haue cut vp mine owne
anatomy, dissected myself,
and they are gone to read
vpon me. O how mani-
fold, & perplex'd a thing,
nay, how wanton & va-
rious a thing is *ruine* and
destruction? God presented
to David three kinds, *war*,
famine, & *pestilence*; Satan
left out these, and broght
in, *fires from heauen*, and
winds frō the wildernes. If
there were no *ruine* but
sicknesse, we see, the Ma-
sters of that *Art*, can scarce

number, nor name all sick-
nesses; euery thing that
disorders a faculty, and the
function of that is a sick-
nes: The names wil not
serue the which are giuen
frō the *place affected*, the
plurisie is so, nor from the
effect which it works, the
falling sicknesse is so; they
cannot haue names y-
now, frō *what it does*, nor
where it is, but they must
extort names from what
it is like, *what it resem-*
bles, and but in some one
thing, or else they would
lack names; for the *Wolf*,
and

and the Canker, and the Polypus are so; and that question, whether there be more names or things, is as perplex'd in sicknesses, as in any thing else; except it be easily resolu'd vpon that side, that there are more sicknesses than names. If ruine were reduced to that one way, that Man could perish no way but by sicknes, yet his danger were infinite; and if sicknes were reduced to that one way, that there were no sicknes but a feuer, yet the way were infinite still;

still; for it would ouer-lode, and oppres any na-tural, disorder and discō-
pose any artificial *Memo-ry*, to deliuere the *names* of
seuerall feuers; how intri-
cate a worke then haue
they, who are gone to co-
sult, which of these sick-
nesses mine is, and then
which of these feuers, &
then what it would do,
and then how it may be
countermind. But euen
in *ill*, it is a degree of *good*,
when the *euill* wil admit
consultation. In many *diseas-
es*, that which is but an
acci.

accident, but a symptom of
the maine disease, is so vi-
olent, that the Physician
must attend the cure of
that, though he pretermite
(so far as to intermit) the
cure of the *disease* it selfe.
Is it not so in States too ?
sometimes the insolency
of those that are great, put
the people into commoti-
ons; the great disease, and
the greatest danger to the
head, is the insolency of the
great ones ; and yet, they
execute Martial law, they
come to present executi-
ons vpō the people, whose
com-

commotion was indeed but a *symptom*, but an *accident* of the maine disease; but this *symptom*, growne so violent, would allow no time for a *consultation*. Is it not so in the accidents of the *diseases* of our mind too? Is it not evidently so in our *affections*, in our *passions*? If a cholerick man be ready to strike, must I goe about to purge his *choler*, or to breake the blow? but where there is room for *consultatio*, things are not desperat. They *consult*; so there is nothing rashly,

rashly, incōsiderably done :
& then they prescribe, they
write, so there is nothing
couertly, disguisedly, vnauow-
edly done. In bodily diseases
it is not alwayes so; som-
times, as soon as the Phisi-
cians foot is in the chāber,
his knife is in the patients
arme; the disease wold not
allow a minuts forbearing
of blood, nor prescribing of
other remedies. In States
& matter of gouernmēt
it is so too, they are some-
times surprizd with such
accidēts, as that the Magi-
strat asks not what may
be

be done by *law*, but does that, which must necessarily be don in that case. But it is a degree of *good*, in *euill*, a degree that carries hope and comfort in it, when wee may haue recourse to that which is *written*, and that the proceedings may be apert & ingenuous, & candid, and auowable, for that giues satisfaction, and *acquiesce*. They who haue receiued my *Anatomy* of my selfe, *consult*, & end their *consultation* in prescribing, & in prescribing *Phisick*; pro-

proper and conuenient remedy: for if they shold come in again, and chide mee, for some disorder, that had occasion'd, and inducd, or that had hastned and exalted this sicknes, or if they should begin to write now rules for my dyet, and exercise when I were well, this were to *antidate*, or to *postdate* their *Consultation*, not to giue *Phisicke*. It were rather a vexation, then a relief, to tell a condemn'd prisoner, you might haue liu'd if you had

had done this; and if you can get your pardon, you shal do wel, to take this, or this course hereafter. I am glad they know (I haue hid nothing from them) glad they consult, (they hide nothing from one another) glad they write (they hide nothing frō the world) glad that they write and prescribe *phisickes*, that there are remedies for the preset case.



9. EXPOSTVLATION.

MY God, my God, allow me a iust indignation,

on, a holy detestation of
the insolécy of that man,
who because he was of,
that high rank, of whom
thou hast said, *They are
gods*, thought himselfe
more then equal to thee;
That King of Aragon Al-
fonſus, so perfit in the
motions of the heauenly
bodies, as that he aduen-
tured to say, That if bee
had bin of counfel with thee,
in the making of the heauens,
the heauens should haue bin
disposed in a better order,
then they are. The King
Amasiah would not in-
dure

2 Chro.
25.16.

42.13.

9.6.

11.2.

dure thy Prophet to reprehend him, but asked him in anger, *Art thou made of the kings counsell?* Whē thy Prophet *Eſaias* askes that queſtiō, who hath directed the ſpirit of the Lord, or being his couſeller hath taught him. It is after he had ſetled and determined that office, vpon thy Son, and him only, whē he ioynes with thofe great Titles, *The mightie God, and the prince of peace,* this also, *the Couſeller;* and after he had ſetled vpon him, *the ſpirit of might, and of counſell.* So that

that then, thou O God,
thogh thou haue no coun-
sell frō Man, yet dost no-
thing vpon man, with-
out counsell; In the making
of Man there was a con-
sultation; Let vs make man.
In the preseruing of
man, O thou great preseruer
of men, thou proceedest
by counsell; for all thy
externall workes are the
works of the whole Tri-
nitie, and their hand is to
every actiō. How much
more must I apprehend,
that all you blessed, and
glorious persons of the
Tri-

Gen. i.

26.

Job.

Trinity are in *consultation* now, what you will do with this infirme *bodie*, with this leprous *soule*, that attends, guiltily, but yet comfortably, your determination vpo it. I offer not to couſel them, who meet in *consultatiō* for my *body* now, but I open my infimities, I anatomise my *body* to them. So I do my *soul* to thee, O my God in an hūble confession, That there is no *veine* in me, that is not full of the blood of thy *Son*, whō I haue crucified, & Crucified

fied againe, by multiplying
ing many, & often repea-
ting the same sinns : that
there is no *Artery* in me,
that hath not the spirit of
error, the spirit of lust, the
spirit of giddines in it ; no
bone in methat is not hard-
ned with the custome of
sin, & nourished, & sou-
led with the marrow of
sin; no sinewes, no ligamēts,
that do not tie, & chaine
sin & sin together. Yet, O
blessed & glorious Trinity,
O holy, & whole Colledge, &
yet but one Physician, if
you take this confession
into

1. Tim. 4

I.

Os. 4. 12

Esa. 19.

14.

into a cōsultation, my case
is not desperate, my de-
struction is not decreed; if
your cōsultation determin
in writing, if you refer me
to that which is written,
you intend my recovery:
for al the way, O my God,
(euer constant to thine
owne wayes) thou hast
proceeded opēly, intelligi-
bly, manifestly, by the book.
From thy first booke, the
booke of life, neuer shut
to thee, but neuer
throughly open to vs;
from thy second book, the
booke of Nature, where
though

though subobscurely, &
in shadowes, thou hast
expressed thine owne I-
mage; from thy third book,
the *Scriptures*, wher thou
hadst written all in the
Old, & then lightedst vs a
candle to read it by, in
the *New Testament*; To
these thou hadst added
the booke of iust, and vse-
full *Lawes*, established by
thē, to whom thou hast
committed thy people;
To those, the *Manuals*,
the *pocket*, the *bosom books*
of our owne *Consciencies*,
To those thy particular

K books

Apoc. 7.
I.

books of all our particular sins, & to those, the booke with seue seals, which on-
ly the lamb which was slain,
was found worthy to open;
which, I hope, it shal not
disagree with the mea-
ning of thy blessed spirit,
to interpret, the promulga-
tion of their pardon, & righ-
teousnes, who are washed in
the blood of that Lamb; and
if thou refer me to these
books, to a new reading, a
new triall by these books,
this feuer may be but a
burning in the hand, & I
may be saued, thogh not
by my book, mine own

cōscience, not by thy other
bookes; yet by thy first, the
book of life, thy decree for
my election, & by thy last,
the booke of the Lamb, and
the shedding of his blood
vpon me; If I be stil vnder
consultatio, I am nor con-
demn'd yet; if I be sent to
these bookes I shal not be
cōdemn'd at al: for, thogh
there be somthing writ-
ten in some of those books
(particularly in the Scrip-
tures) which some men
turne to poyson, yet vpon
these cōsultatiōs (these con-
fessiōs, these takings of our

particular cales, into thy
cōsideration) thou intē-
dest al for phisicke, and e-
uen from those Sentēces,
from which a too late
Repenter wil suffre despe-
ration, he that seekes thee
early, shall receiue thy
morning dew, thy seasona-
ble mercy, thy forward
consolation.

9. PRAYER.

O Eternall and most
gracious God, who
art of so pure eyes, as that
thou canst not look vpon
sin, and we of so vnpure
con-

constitutions, as that we
can present no obiect but
sin, and therefore might
iustly feare, that thou
wouldst turne thine eyes
for euer frō vs, as though
wee cannot indure *af-*
flictions in our selues, yet
in *thee* we can; so though
thou canſt not indure *sin*
in vs, yet in thy Son thou
canſt, and he hath taken
upon himselfe, & preſen-
ted to thee, all thoſe *sins*,
which might diſplease
thee in vs. There is an *Eye*
in *Nature*, that kills, af-
ſoon as it ſees, the eye of

a serpēt, no eye in Nature,
that nourishes vs by looking
vpon vs; But thine
Eye, O Lord, does so. Look
therfore vpon me, O Lord,
in this distresse, and that
will recall me from the
borders of this bodily
death; Look vpon me, &
that will raise me againe
from that spirituall death,
in which my parents bu-
ried me, when they begot
me in sin; and in which I
haue pierced euен to the
iawes of hell, by multipli-
ing such heaps of actuall
sins vpō that foundation

that

that root of *originall sin.*
Yet take me again, into
your *confultation*, O blessed
and glorious *Trinitie*; and
thogh the *Father* know,
that I haue defaced his *I-*
mage receiued in my *crea-*
tion; thogh the *Son* know,
I haue neglected mine in-
terest in the *Redemption*,
yet, O blessed *spirit*; as thou
art to my *Conscience*, so be
to them a witnes, that
at this *minute*, I accept
that which I haue so of-
ten, so often, so rebelliously
refused, thy blessed
inspirations; be thou my
K 4 witnes

witnes to them, that at more poores then this slack body sweats teares, this sad soule weepes blood ; and more for the *despleasure* of my God, the for the stripes of his displeasure. Take me then, *O blessed & glorious Trinitie,* into a *Reconsultation,* and prescribe me any *phisicke* ; If it be a long, and painefull holding of this soule in sicknes, it is *phisick*, if I may discerne thy hand to give it, and it is *phisicke*, if it be a speedy departing of this Soule, if

if I may discerne thy
hand to receiue it.

io. Lente & Serpenti sata-
gunt occurrere Morbo.

*They finde the Disease to steale
on insensiblly, and endeavour
to meet with it so.*

10. MEDITATION.

THis is Natures nest of
Boxes; The Heauens
containe the Earth, the
Earth, Cities, Cities, Men
And all these are Concen-
tricke; the common center
to them all, is decay, ruine;
only that is Eccentricke

K 5 which

which was never made; only that place, or garment rather, which we can imagine, but not demonstrat. That light, which is the very emanation of the light of God, in which the Saints shall dwell, with which the Saints shall be appareld, only that bends not to this Center, to Ruine; that which was not made of Nothing, is not threatened with this annihilation. All other things are, euē Angels, euē our soules, they moue vpō the same Poles, they bend to the

the same Center; and if they were not made immortall by *preseruation*, their *Nature* could not keep them from sinking to this center, *Annihilation*.

In all these (the frame of the heauens, the States vpon earth, and men in them, comprehend all) Those are the greatest mischieves, which are least discernd; the most insensible in their waies come to be the most sensible in their ends. The *Heauens* haue had their *Dropfie*, they drownd the world, and

they

they shall haue their feuer, and burn the world. Of the *dropſie*, the flood, the world had a fore-knowledge 120. yeares before it came; & so ſome made prouision againſt it, and were ſaued; the feuer ſhall break out in an instant, and conſume all; the *dropſie* did no harme to the *heauens* fro whence it fell, it did not put out those *lights*, it did not quēch those *heats*; but the feuer, the fire ſhall burne the furnace it ſelſe, annihilate those *heauens*, that breath

breath it out; though the *Dog-star* haue a pestilent breath, an infectious exhalation, yet because we know when it will rise, we clothe our selues, and we diet our selues, & we shadow our selues to a sufficient preuention; but *Comets* and *blazing starrs*, whose effects or significations no man can interrupt or frustrate, no man foresaw: no *Almanacke* tells vs, when a *blazing star* will breake out, the matter is carried vp in secret; no *Astrologer* tells vs when

when the effects will be
accomplished, for that's a
secret of a higher sphere,
then the other; and that
which is most secret, is
most dangerous. It is so also
here in the societies of men,
in States, and Common-
wealths. Twenty rebellious
drummes make not so
dangerous a noise, as a few
whisperers, & secret plot-
ters in corners. The Canō
doth not so much hurt a-
gainst a wal, as a mine un-
der the wall; nor a thou-
sand enemies that threat-
ten, so much as a few that
take

take an oath to say nothing.
God knew many heauy
sins of the people, in the
wilderneſs and after, but
ſtill he charges them with
that one, with *Murmu-*
ring, murmuring in their
hearts, ſecret diſobedien-
ces, ſecret repugnances a-
gainſt his declared will;
and theſe are the moſt
deadly, the moſt perni-
cious. And it is ſo too, with
the diſeaſes of the body;
and that is my caſe. The
pulse, the vrine, the ſweat,
all haue ſworn to ſay no-
thing, to giue no Indicati-

on

on of any dangerous sick-
nes. My forces are not en-
feebled, I find no decay
in my strength; my proui-
sions are not cut off, I find
no abhorring in mine
appetite; my counsels are
not corrupted nor infat-
uated, I find no false ap-
prehensions to work vp
on mine vnderstanding;
& yet they see, that inui-
sibly, & I feeble, that insen-
sibly the *disease* preuailes.
The *disease* hath establi-
shed a *kingdome*, an *empire*
in me, and will haue cer-
tain *Arcana Imperij*, secrets
of

of State, by which it will proceed, and not be boūd to declare them. But yet against those secret conspiracies in the State, the Magistrate hath the rack; and against these insensible diseases, Physicians haue their examiners; and those these employ now.

I C. EXPOSTULATION.

M Y God, my God, I haue been told, and told by relation, by her owne brother, that did it, by thy seruant Nazianzen, that his

Iosephus.

his sister in the vehemen-
cy of her prayer, did vse
to threaten thee; with a holy
importunity, with a pious
impudency. I dare not doe
so, O God; but as thy ser-
uant Augustin, wisht that
Adam had not sinned, there-
fore that Christ might not
haue died, may I not to
this one purpose wish,
That if the serpent before
the temptation of Eve, did
go vpright, and speake, that
hee did so still, because I
should the sooner heare
him, if he spoke, the soo-
ner see him, if hee went

vp.

upright? In his curse, I am
cursed too; his creeping
vndoes mee: for how-
soeuer hee begin at the
heele, and doe but bruise
that; yet bee; and death in
him is come into our win-
dowes; into our Eyes, and
Eares, the entrances, & in-
lets of our soule. He works
vpon vs in secret, and
we do not discerne him;
And one great worke of
his vpon vs, is to make
vs so like himselfe, as to
sin in secret, that others
may not see vs; But his
Master-piece is, to make
us

Iere.9.
21.

vs

7.8.44.

vs sin in secret so, as that we may not see our selues sinne. For the first, the hiding of our sins from other men, he hath induc'd that, which was his off-spring frō the beginning, *A lye*: for man, is in Nature, yet, in possession of some such sparks of ingenuity, and noblenes, as that but to disguise *Euill*, hee would not *lye*. The body, the *sinne*, is the *Serpents*, and the *garment* that couers it, the *lye*, is his too. These are *his*, but the hiding of sinne from our selues

selues, is he himselfe: when we haue the sting of the Serpent in vs, and do not sting our selues, the venim of sin and no remorse for sinne, then, as thy blessed Son said of *Iudas*, *He is a deuill*, not that he had one, but was one, so we are become deuils to our selues, and we haue not onely a serpent in our bosom, but we our selues, are to our selues that serpent. How far did thy seruant *Dauid* presse vpon thy pardō, in that petition, *Clense thou me from secret sinnes?* Can any

Io.6.170.

Pſ.19.

12.

any sin be secret? for a great part of our sinnes, though, saies thy Prophet, we conceiue them in the dark, upon our bed; yet sayes he, *we do them in the light;* there are many sins, which we glory in doing; & would not do, if nobody should know them. Thy blessed seruant Augustin confesses, that he was ashamed of his shamefastnes, & tendernes of conscience, and that he often belied himself with sins, which he never did, lest he should be vnacceptable to his sinfull companions. But if,

if wee would conceale them, (thy Prophet found such a desire, and such a practise in some, whē he said, *Thou hast trusted in thy wickednes, & thou hast sayd, None shall see me*) yet can we conceale them?

Thou O God, canst heare of them by others ; *The voice of Abels blood, will tel thee of Cains murder, the Heauens themselues will tell thee, Heaven shal reueale his iniquity, a small creature alone, shall doe it, A bird of the ayre, shall carry the voice, and tell the*

Esay. 47

10.

Gen. 4.

10.

Jer. 20.

27.

Eccle. 10

20.

mat-

*Gen 3. 8**Eccle. 12*

14.

Math.

10. 26.

matter: thou wilt trouble no *Informer*, thou thy selfe reuealedſt Adams ſian, to thy ſelfe; and the manifeſtatiou of ſin is ſo full to thee, as that thou ſhalt reueale all to all, Thou ſhalt bring euery worke to iudgement, with euery ſecret thing, and there is nothing couered, that ſhall not bee reuealed: But, O my God, there is an other way of knowing my ſins, which thou louest better then any of theſe; To know them by my *Confession*. As Phisick works ſo, it drawes the
pec-

peccant humour, to it selfe,
that when it is gathered
together, the weight of it
selfe may carry that hu-
mour away, so thy Spirit
returnes to my memory
my former sins, that be-
ing so recollected, they
may powre out them-
selues by Confession. When
I kept silence, sayes thy ser-
uant Dauid, day, and night
thy hand was heavy vpon me;
But when I said, I wil con-
fesse my transgressions unto
the Lord, thou forgauest the
iniquitie of my sinne. Thou
interpretest the very pur-

Psal. 32.

34.

8.5.

L

pose

pose of Confession so well,
as that thou scarce leauest
any new mercy for the a-
ction it selfe. This Mercie
thou leauest, that thou ar-
mest vs therupon, against
relapses into the sinnes
which we haue cōfessed.
And that mercy , which
thy seruant *Augustine* ap-
prehends, when he sayes
to thee, *Thou hast forgiuen
me those sinnes which I haue
done, and those sinnes which
only by thy grace I haue not
done : they were done in
our inclination to them, &
euen that inclination needs*

thy

thy mercy; and that mercie
he cals a *pardon*. And these
are most truly secret sins,
because they were never
done; and because no o-
ther man, nor I my selfe,
but only thou knowest,
how many & how great
sins I haue scaped by thy
grace, which without
that, I should haue mul-
tiplied against thee.

10. PRAYER.

O Eternall, and most
gracious God, who as
thy Son Christ Jesus, though

L 2 he

he knew all things, yet said he knew not the day of *Judgement*, because he knew it not so, as that he might tel it vs; so though thou knowest all my sinnes, yet thou knowest them not to my *comfort*, except thou know them by my telling them to thee, how shal I bring to thy knowledge by that way, those sinns, which I my selfe know not? If I accuse my selfe of *original sin*, wilt thou aske me if I know what *originall sin* is? I know not enough of

of it to satisfie others, but
I know enough to con-
demne my selfe, and to
solicite thee. If I confesse
to thee the *sinnes* of my
youth, wilt thou aske me,
if I know what those
sins were? I know them
not so well, as to name
them all, nor am sure to
live houres enough to
name them all, (for I did
the then, faster then I can
speake them now, when
euery thing that I did,
conduc'd to some sinne)
but I know the so well,
as to know, that no-

L 3 thing

thing but thy mercy is so infinite as they. If thou name
of sins, of thought, word, and deed, of sinns of
omission, and of action, of sinns against thee, against
my neighbour, and against
my selfe, of sinns unrepented,
and sinns relapsed into
after repentance, of sinns of
ignorāce, and sinns against
the testimony of my con-
science, of sinns against thy
Commandements, sinns a-
gainst thy Sonnes Prayer,
and sinns against our own
Creed, of sinns against the
lawes of that Church, and
sins

sins against the lawes of
that State, in which thou
hast giuen mee my statio-
n. If the naming of these
sinnes reach not home to
all mine, I know what
will; O Lord pardon me,
me, all those sins, which
thy Son Christ Jesus suffe-
red for, who suffered for
all the sinnes of all the
world; for there is no sin
amongst all those which
had not bin my sinne, if
thou hadst not bin my
God, and *antidated* me a
pardon in thy *preuenting*
grace. And since sin in the

nature of it, retains still so much of the author of it, that it is a *serpent*, insensibly insinuating it self into my *soule*, let thy *brazen Serpent* (the contemplation of thy *Son* crucified for me) be euermore present to me, for my recovery against the sting of the first *Serpent*; that so, as I haue a *Lion* against a *lion*, the *lion* of the tribe of *Iuda*, against that *lion*, that seeks whom he may devoure, so I may haue a *serpent* against a *serpent*, the *wisdom* of the *Serpent*, against the *malice* of the *serpent*, And both a-

gainst that lyon, & serpent,
forcible, and subtil tenta-
tions, thy Done with thy
Oliue, in thy Arke, Humili-
ty, & Peace, and Reconcili-
ation to thee, by the ordi-
nāces of thy Church. Amen.

ii. Nobilibusq; trahunt, a
cincto Corde, venenum,
Succis & Gemmis, & quæ
generosa, Ministrant
Ars, & Natura, instillant.

*They use cordials, to keep the ve-
nim and malignity of the disease
from the heart.*

i i. MEDITATION.

VVHence can wee
take a better ar-
L 5 gument

gument, a clearer demonstration, that all the Greatnes of this world, is built vpon opinion of others, and hath in it selfe no reall being, nor power of subsistence, then from the heart of man? It is alwaies in action, and motion, still busie, still pretenting to do all, to furnish all the powers, and faculties with all that they haue; But if an enemy dare rise vp against it, it is the soonest endangered, the soonest defeated of any part. The Bramne will

will hold out longer the
it, and the Liver longer,
the that; they wil indure
a Siege; but an vnnaturall
heat, a rebellious heat,
will blow yp the Heart,
like a Myne, in a minute.
But howsoeuer, since the
heart hath the birthright,
and primogeniture, & that
it is Natures eldest Son in
vs, the part which is first
borne to life in man, and
that the other parts, as
younger brethren, and ser-
uants in his family, haue
a dependāce vpon it, it is
reason that the principall
care

care be had of it, though it bee not the strongest part; as the *eldest* is often-times not the strongest of the family. And since the *Braine*, and *Liver*, and *Heart*, holde not a *Triumvirate* in *Man*, a *Soueraigntie* equally shed vp-on them all, for his *well-being*, as the foure *Elements* do for his very *being*, but the *Heart* alone is in the *Principalitie*, and in the *throne*, as *King*, the rest as *Subiects*, though in eminent place, and *Office*; must contribute to that,

that, as *Children* to their *Parents*, as all persons to all kindes of *Superiours*, though oftentimes, those *Parents*, or those *Superiours*, bee not of stronger parts, then themselues, that serue and obey them that are weaker; Neither doth this *Obligation* fall vpon vs, by second *Dictates of Nature*, by *Consequences*, and *Conclusions* arising out of *Nature*, or deriu'd from *Nature*, by *Discourse*, (as many things binde vs, euен by the *Law of Nature*, and yet

yet not by the primarie lawe of *Nature*; as all lawes of *propriety* in that which we possesse, are of the law of *Nature*, which law is, *To giue euery one his own*, and yet in the primarie law of *Nature*, there was no *proprietie*, no *Meum & tuum*, but an *vniuersall Community ouer all*; So the obedience of *Superiours*, is of the law of *Nature*; and yet in the primarie law of *Nature*, there was no *Superiority*, no *Magistracy*; but this contribution of assistance of all]

all to the Soueraigne, of all parts to the heart, is from the very first dictates of Nature; which is in the first place, to haue care of our own Preservation, to looke first to our selues; for therefore doth the Physician intermit the present care of Braine, or Liver, because there is a possibility, that they may subfiit, though there bee not a present and a particular care had of them, but there is no possiblitiethat they can subfiit, if the Heart perish; and

so,

so when we seeme to begin with others; in such assistances, indeed we do begin with our selues, and wee our selues are principally in our contemplation ; and so all these officious, and mu-tuall assistances, are but *complements* towards others, and our true end is *our selues*. And this is the reward of the paines of *Kings*; sometimes they need the power of law to be obeyd; and when they seeme to be obey'd *voluntarily*, they who doe it,

it, doe it for their owne
sakes. O how little a
thing is all the *greatnes* of
man, and through how
false glasses doth he make
shift to multiply it, and
magnifie it to himselfe?
And yet this is also ano-
ther misery of this *king of*
man, the *heart*, which is al-
so applicable to the *Kings*
of this world, *great men*,
that the venime and poy-
son of euery pestilenti-
all disease directs it selfe
to the *Heart*, affects that,
(pernicious affection,) and the *malignitie* of ill
men,

men, is also directed vp-
on the greatest, and the
best; & not only greatnes,
but goodnes looses the vi-
gour of being an *Antidote*,
or *Cordiall* against it. And
as the noblest, and most
generous *Cordialls* that
Nature or *Art* afford, or
can prepare, if they be of-
ten taken, and made fa-
miliar, become no *Cordi-
alls*, not haue any extraor-
dinary operation, so the
greatest *Cordiall* of the
Heart, patience, if it bee
much exercis'd, exalts the
venim and the *malignity*
of

of the *Enemie*, and the
more we suffer, the more
wee are insulted vpon.
When *God* had made
this *Earth* of nothing, it
was but a little helpe,
that he had, to make o
ther things of this *Earth*:
nothing can bee neerer
nothing, then this *Earth*;
and yet how little of this
Earth, is the greatest *Man*?
Hee thinks he treads up
on the *Earth*, that all is
vnder his feete; and the
Braine that thinks so, is
but *Earthly* his highest
Region; the flesh that
couers

couers that, is but *earth*,
and eu'en the top of that,
that, wherein so many
Absolons take so much
pride, is but a bush
growing vpon that *turfe*
of *earth*. How little of
the world is the *Earth*?
And yet that is all, that
Man hath, or *is*. How lit-
tle of a *Man* is the *Heart*;
and yet it is all, by which
he is: and this continu-
ally subiect, not onely
to forraine poysons, con-
ueyed by others, but to
intestine poysons bred
in our selues by pestilen-
tiall

tiall sicknesses. O who,
if before he had a being,
hee could haue sense of
this misery, would buy a
being heere vpon these
conditions?

I I. EXPOSTVULATION.

MY God, my God, all
that thou askest of
mee, is my *Heart*, My
Sonne, giue mee thy heart;
Am I thy *Sonne*, as long
as I haue but my *heart*?
Wilt thou giue mee an
Inheritance, a *Filiation*,
any thing for my *heart*?

*Prou. 23.
26.*

O

Iob. 1.8.

O thou, who saidst to
 Satan, *Hast thou considered
 my servant Iob, that there is
 none like him upon the earth,*
*Shall my fear, shall my
 zeale, shall my iealousie
 haue leauue to say to thee,*
*Hast thou considered my
 heart, that there is not so
 peruerse a Heart vpon
 earth; and wouldst thou
 haue that; and shall I bee
 thy Shrine, thy Eternall
 Sonns Coheire, for giuing
 that? The heart is deceit-
 full aboue all things, and de-
 sperately wicked; who can
 know it? Hee that askes
 that*

Ier. 17.9

that question, makes the
answere, *I the Lord search
the heart.* When diddest
thou search mine? Dost
thou thinke to find it, as
thou madest it in *Adam?*
thou hast searched since,
and found all these gra-
dations in the ill of our
Hearts, That euery imagi-
nation, of the thoughts of
our hearts, is onely euill con-
tinually. Does thou re-
member this, and woul-
dest thou haue my *heart?*
O God of all light, I know
thou knowest all; and it
is *Thou,* that declarest vn-

Gen.6.5

Amos.4.

14.

to

1. Sam.
13. 14.

Ier. 3. 15

to man, what is his heart.
Without thee, O soueraign
goodnesse, I could not
know, how ill my heart
were. Thou hast declared
vnto me, in thy word,
that for all this *deluge* of
euill, that hath surrunded
all hearts, yet thou sough-
test and foundest a man
after thine owne heart, That
thou couldest and wouldest
giue thy people Pastours ac-
cording to thine owne heart;
And I can gather out of
thy word, so good testi-
mony of the hearts of
men as to find single
hearts,

hearts, docile, and apprehensive hearts; Hearts that can, Hearts that haue learnt; wise hearts, in one place, and in another, in a great degree, wise, perfitt hearts, straight hearts, no peruerstnes without, and cleane hearts, no foulenes within; such hearts I can find in thy Word; and if my Heart were such a heart, I would giue thee my heart. But I find stony hearts too, and I haue made mine such: I haue found Hearts, that are snares; and I haue conuer-

M sed

Ezech.

11.19.

Ecclesiastes.
7.26.

Pro. 28.
26.

sed with such; hearts that
burne like Ovens; and the
fuell of Lust, and Envy,
and Ambition, hath infla-
med mine; hearts in which
their Masters trust, And
he that trusteth in his owne
heart, is a foole; His con-
fidence in his owne mo-
rall Constancie, and ci-
uill Fortitude, will be-
tray him, when thou
shalt cast a spirituall
dampe, a heauiness, and
deiection of spirit vpon
him. I haue found these
Heartes, and a worse
then these, a *Heart* in-

to

to the which the *Devill*
himselfe is entred, *Iudas*
heart. The first kinde of
heart, alas, my *God*, I
haue not; The last are
not *Hearts* to bee giuen
to thee; What shall I do?
Without that present I
cannot be thy *Sonne*, and
I haue it not. To those
of the first kinde, thou
giuest *joyfulnesse* of heart,
and I haue not that;
To those of the other
kinde, thou giuest *faint-*
nesse of heart: And blef-
sed be thou, O *God*, for
that forbearance, I haue

M z not

Io. 13.2.

Eccl. 50.23.

Lem. 26.36.

70f. 2.11

1.Sam.
7.3.

not that yet. There is the
a middle kind of *Hearts*,
not so perfit, as to bee gi-
uen, but that the very gi-
uing, mends them : Not
so desperate, as not to be
accepted , but that the
very accepting dignifies
them. This is a *melting*
heart, & a *troubled heart* ;
and a *wounded heart*, and
a *broken heart*, and a *con-*
trite heart ; and by the
powerfull working of
thy piercing Spirit, such
a *Heart* I haue ; Thy Sa-
muel spake vnto all the
house of thy *Israel*, and
said

said, If you returne to the Lord with all your hearts, prepare your hearts vnto the Lord. If my heart bee prepared, it is a returning heart; And if thou see it vpon the way, thou wilt carry it home. Nay, the preparation is thine too; this melting, this wounding, this breaking, this contrition, which I haue now, is thy way, to thy Ende; And those discomforts, are for all that, The earnest of thy spirit in my heart; and where thou giuest earnest, thou wilt

2. Cor. i.

22.

M 3 per-

1 Sam.

25.37.

24. 5.

1 Sam.

24.10.

performe the bargaine.
Naball was confident
 vpon his wine, but *in the
 morning* his heart dyed
 within him ; Thou, O
 Lord, hast given mee
Wormewood, and I haue
 had some diffidence vp-
 on that ; and thou hast
 cleared a *Morning* to mee
 againe, and my heart is
 aliue! Dauids heart smote
 him, *when hee cut off the
 skirt from Saul* ; and his
 heart smote him, *when hee
 had numbered his people* :
my heart hath struck me,
*when I come to number
 my*

my sins ; but that blowe
is not to death, because
those sinnes are not to
death, but my heart liues
in thee. But yet as long
as I remaine in this great
Hospital, this sicke, this
diseasful world, as long
as I remaine in this le-
pros house, this flesh of
mine, this heart, though
thus prepared *for* thee,
prepared *by* thee, will
still be subiect to the in-
vasion of maligne and
pestilent vapours. But I
haue my *Cordialls* in thy
promise; *when I shall know*

M 4 the

*1. Reg. 8.
38.*

Pkil. 4.7

*the plague of my heart, and
pray unto thee in thy house,
thou wilt preserue that
heart, from all mortall
force, of that infection:
And the Peace of God,
which passeth all under-
standing, shall keepe my
Heart and Minde through
Christ Iesus.*

I I. PRAYER.

O Eternall, and most
gracious God, who
in thy tpper house, the
beauens, though there be
many Mansions, yet art a-
like, and equally in euery
Man-

Mansion, but heere in thy
lower house, though thou
fillest all, yet art other-
wise in some roomes
thereof, then in others,
otherwise in thy Church,
then in my Chamber, and
otherwise in thy Sacra-
ments, then in my Pray-
ers, so though thou be
always present, and al-
ways working in euery
roome of this thy House,
my body, yet I humbly
beseech thee to manifest
always a more effectu-
all presence in my heart,
then in the other Offices.

Into the house of thine
annointed, disloyall per-
sons, traitors will come;
Into thy House, the
Church, Hypocrites, and
Idolaters will come; In-
to some Roomes of this
thy Hcuse, my *Body,*
Temptations will come,
Infections will come, but
bee my *Heart, thy Bed-*
chamber, O my God, and
thither let them not en-
ter. *Job made a couenant*
with his eyes, but not his
making of that *Couenant,*
but thy dwelling in his
heart, enabled him to
keepe

keepe that Couenant. Thy Sonne himselfe had a sadness in his soule to death, and he had a *reluctation*, a *deprecation* of death, in the approaches thereof; but hee had his *Cordiall* too, *Yet not my will, but thine be done*. And as thou hast not deliuered vs, thine *adopted sonnes*, from these infectious tentations, so neither hast thou deliuered vs ouer to them, nor withheld thy *Cordials* from vs. I was baptiz'd in thy *Cordiall* Water, against original sin, and

and I haue drunk of thy
Cordiall blood, for my re-
couery, from actuall, and
habituall sinne in the o-
ther Sacrament. Thou O
Lord, who hast imprin-
ted all medicinall ver-
tues, which are in all
creatures, and hast made
euen the flesh of *Vipers*,
to assist in *Cordials*, art a-
ble to make this present
sickenesse, eueralasting
health, this weaknes, e-
uerlasting strength, and
this very deiection, and
faintnes of heart, a po-
werfull *Cordiall*. When
thy

thy blessed Son cried out
to thee, *My God, my God,*
why hast thou forsaken me,
thou didst reach out thy
hand to him; but not to
deliuere his *sad soule*, but
to receiue his *holie Soule*;
Neither did hee longer
desire to hold it of thee,
but to recommend it to
thee I see thine hand
vpon me now, O Lord,
and I aske not why it
comes, what it intends:
whether thou wilt bid
it stay still in this *Body*,
for some time, or bid it
meete thee this day in
Paradise,

Paradise, I aske not, not
in a *wish*, not in a *thought*:
Infirmitie of Nature, Curiositie of Mind, are tentati-
ons that offer; but a si-
lent, and absolute obe-
dience, to thy will, euen
before I know it, is my
Cordiall. Preserue that to
me, O my *God*, and that
will preserue me to thee;
that when thou hast *ca-
techised* me with *afflicti-
on* here, I may take a grea-
ter *degree*, and serue thee
in a higher place, in thy
kingdome of *joy*, and glo-
ry. Amen.

12 Spi-

12—Spirante Columbâ
Suppositâ pedibus, Reuo-
cantur ad iama vapores.

*They apply Pigeons, to draw
the vapors from the Head.*

12. MEDITATION.

What will not kill
a wan, if a vapor
will? how great an Ele-
phant, how small a Mouse
destroys? To die by a
Bullet is the Souldier's day-
ly bread; but fewe men
die by Hayle-shot: A man
is more worth, then to
be sold for single money; a
life

life to be valued aboue a trifle. If this were a violent shaking of the Ayre by *thunder*, or by *canon*, in that case the Ayre is condēsed aboue the thicknes of *water*, of *water* baked into *Ice*, almost petrified, almost made stone, & no wōder that kilis; but that that which is but a *vapor*, & a *vapor* not forced but breathed, should kil, that our *Nourſe* would ouer-lay vs, and ayre that nou-riſhes vs, ſhould deſtroy vs, but that it is a halfe *Atheiſme* to murmur a-gainſt

gainst *Nature*, who is
Gods immediate Commissi-
oner, who would not
think himselfe miserable
to be put into the hands
of *Nature*, who does not
only set him vp for a
marke for others to shoot
at, but delights her selfe
to blow him vp like a
glasse, till she see him
break, euен with her
owne breath? nay if this
infectious *vapor* were
sought for, or trauail'd to,
as *Plinie* hunted after the
vapor of *Ætna* and dard,
and challenged *Death* in
the

the forme of a vapor to
doe his worst , and felt
the worst, hee dyed ; or
if this vapor were mett
withall in an *ambush*, and
we surprised with it, out
of a long shut *well*, or out
of a new opened *Myne*,
who would lament, who
would accuse, when we
had nothing to accuse,
none to lament against,
but *Fortune*, who is lesse
then a *vapor* : But when
our selues are the *Well*,
that breathes out this
exhalation , the *Ouen*
that spits out this firerie
smoke,

smoke, the Myne that spues out his suffocating, and strangling dampe, who can euer after this, aggrauate his sorrow, by this Circumstance, That it was his Neighbour, his familiar Friend, his Brother that destroyed him, and destroyed him with a whispering, and a calumniating breath, whē wee our selues doe it to our selues by the same meanes, kill our selues with our owne vapors? Or if these occasions of this

this self-destruction, had any contribution from our owne *wills*, any assistance from our owne *intentions*, nay from our owne *errors*, we might diuide the rebuke, and chide our selues as much as them. *Feuers vpō wilfull distempers of drink, and surfets, Consumptions vpon intemperāces, and licentiousnes, Madnes vpon misplacing, or ouerbending our naturall faculties, proceed from our selues, and so, as that our selues are in the plot, and*

we

we are not onely *passiuē*,
but *actiuē* too, to our
owne destruction ; But
what haue I done, either
to breed, or to breath these
vapors? They tell me it is
my *Melancholy*; Did I in-
fuse, did I drinke in *Me-
lancholy* into my selfe ? It
is my *thoughtfulnesse*; was
I not made to *thinke*? It
is my *studie*, doth not my
Calling call for that ? I
haue done nothing wil-
fully, peruersly toward
it, yet must suffer in it,
die by it; There are too
many *Examples* of men,
that

that haue bin their own executioners, & that haue made hard shift to be so; some haue alwaies had *poyson* about them, in a *hollow ring* vpon their finger, and some in their pen that they vsed to write with: some haue beat out their *braimes* at the wall of their prison, and some haue eat the *fire* out of their Chimneyes: and one is said to haue come neerer our casle the so, to haue strangled himselfe, though his hands were boūd, by crushing his

*Coma,
latro. in
Val.
Max.*

his throat betweene his knees; But I doe nothing vpon my selfe, & yet am mine owne executioner. And wee haue heard of death, vpon small occasions, and by scornefull instruments; a pinne, a combe, a haire, pulled, hath gan-gred, and kild; but when I haue said, a vapour, if I were a ked againe, what is a vapour, I could not tell, it is so insensible a thing; so neete nothing is that that reduces vs to nothing. But extend this vapour, ratifie it; from so

nar-

narrow a roame, as our Naturall bodies, to any Politike body, to a State. That which is fume in vs, is in a State, *Rumor*, and these vapours in vs, which we consider here pestilent, and infectious fumes, are in a State infectious rumours, detracting and dishonorable calumnies, libels. The Heart in that body is the King; and the Braine, his Councell; and the whole Magistracie, that ties all together, is the Sinnernes, which proceed from thence; & the

the life of all is Honour,
and iust respect, and due
reuerence; and therefore,
when these vapors, these
venimous rumors, are di-
rected against these noble
parts, the whole body
suffers. But yet for all
their priuiledges, they are
not priuiledged frō our
misery; that as the vapors
most pernicious to vs, a-
rise in our owne bodies,
so doe the most dishono-
rable rumours, and those
that wound a State most,
arise at home. What ill
ayre, that I could haue

N

met

met in the street, what
Channell, what *Shambles*,
what *Dung-bill*, what
vault, could haue hurt
mee so much, as these
home-bred vapors? What
Fugitiue, what *Almes-*
man of any *Forraine State*,
can doe so much harme,
as a *Detracter*, a *Libeller*, a
scornefull lester at home?
For, as they that write of
Poysons, and of creatures
naturally disposed to the
ruine of man, do as well
mention the *Flea*, as the
Viper, because the *Flea*,
though he kill none, hee
does

Ardi-
nus.

does all the harme he
can, so even these libe-
lous & licentious *Lesters*,
utter they evyns they haue,
though sometimes ver-
tue, and alwaies power, be
a good Pigeon to drawe
this vapor from the bead,
and from doing any
deadly harme there.

THE EXPOSTULATION

MY God, my God, as
thy seruant James
when he askes that que-
stion, what is your life, pro-
vides mee this answere,

N 2 It

4. 14.

It is euuen a vapor, that appeareth for a little time, and then vanisheth away, so if hee did aske me what is your death, I am prouided of my answer, It is a vapor too; & why should it not be all one to mee, whether I liue, or die, if life, and death be all one, both a vapor. Thou hast made vapor so indifferent a thing, as that thy Blessings, and thy Judgements are equally expressed by it, & is made by thee the Hieroglyphique of both. Why should not that be

S VI

al-

alwayes good, by which thou hast declared thy plentifull goodness to vs?

A vapor went up from the earth, and watred the whole.

Gen. 2.6

face of the ground, And that by which thou hast imputed a goodnessse to vs, and wherein thou hast accepted our seruice to thee, *Sacrifices*; for *Sacrifices*, were vapours, And in them it is said, that a thicke cloud of Incense went up to thee. So it is of that, wherein thou commest to vs, the dew of Heaven, And of that

Lxx. 16.
23.

Ezek. 8.
11.

N 3 where-

Sep. 7.
24.

wherein wee come to thee, both are vapours; And he, in whom wee haue, and are all that wee are or haue, temporally, or spirituall; thy blessed Son, in the person of wisdome, is called so to; she is (that is he is) the vapor of the power of God, and the pure influence from the glory of the Almighty. Hast thou, Thou, O my God, perfumed vapor, with thine owne breath, with so many sweet acceptations, in thine owne Word, and shal this do

por receiveue an ill, and infectious sense ? It must; for, since wee haue displeased thee, with that which is but *vapor*, (for what is *sinne*, but a *vapour*, but a *smoke*, though such a smoke, as takes away our light, and disables vs from seeing our danger) it is iust, that thou punish vs with *vapors* to. For so thou dost, as the *Wiseman* tells vs, *Thou canst punish vs by those things, wherein wee offend thee;* as hee hath expressed it there, *By beasts*

Sap. 11.
18.

Joel 2.30

Act. 2.
19.

Psal. 78.
8.

Esa. 6.4

beasts newly created, breathing vapors. Therefore that Commination of thine, by thy Prophet, I will shew wonders in the Heauen, and in the Earth, blood and fire, and pillars of smoke; thine Apostle, who knew thy meaning best, calls vapors of smoke. One Prophet presents thee in thy terriblenesse, so, There went out a smoke at his nostrils, and another, the effect of thine anger, so, The house was filled with smoke; And he that continues his prophesie, as long as

as the world can continue, describes the miseries of the latter times so,
Out of the bottomlesse pit
arose a smoke, that darkned
the Sunne, and out of that
smoke came Locustes, who
had the power of Scorpions.

Now all smokes begin in
fire, and all these will end
so too: The smoke of
sinne, and of thy wrath,
will end in the fire of
hell. But hast thou affor-
ded vs no meanes to e-
vaporate these smokes, to
withdraw these vapors?
When thine Angels fell

Apo.9.2

N 5 from

from heauen, thou tookest into thy care, the reparation of that place, & didst it, by assuming, by drawing vs thither, whē we fel from thee here, in this world, thou tookest into thy care the reparation of this place too, & diddest it by assuming vs another way, by descending downe to assume our nature, in thy Son. So that though our last act be an ascending to glory, (wce shall ascend to the place of *Angells*) yet our first act is to go the way of

of thy Son, descending, and
the way of thy blessed
spirit too, who descended
in the Done. Therfore hast
thou beene pleased to af-
foord vs this remedy in
Nature, by this applica-
tion of a Done, to our
lower parts, to make
these vapours in our Bo-
dies, to descend, and to
make that a Type to vs,
that by the visitation of
thy Spirit, the vapours of
sin shall descend, and we
tread them vnder our
feet. At the Baptisme of
thy Son, the Done descen-
ded,

ded, & at the exalting of
thine *Apostles* to preach,
the same spirit descéded.
Let vs draw downe the
vapors of our own pride,
our own wits, our owne
wils, our own inuentions,
to the *simplicitie* of thy
Sacraments, and the obe-
dience of thy word, and
these *Doues*, thus applied,
shall make vs liue.

12. PRAYER.

O Eternall, and most
gracious God, who
though thou haue suff-
red

red vs to destroy our
selues, and hast not giuen
vs the power of reparati-
on in our selues, hast yet
afforded vs such meanes
of reparation, as may ea-
sily, and familiarly bee
compassed by vs, prosper
I humbly beseech thee,
this meanes of bodily as-
sistance in this thy ordi-
nary *creature*, and prosper
thy meanes of spirituall
assistance in thy holy *Or-*
dināces. And as thou hast
carried this thy *creature*
the *Doue*, through all thy
wayes, through *Nature*,
and

and made it naturally proper to conduce medicinally to our *bodily health*, through the *Law*, and made it a sacrifice for *sinne* there, and through the *Gospell*, and made it, and thy spirit in it, a witness of thy Sonns *baptisme* there, so carry it, and the qualities of it home to my *Soule*, and imprint there that *simplicitie*, that *mildenesse*, that *harmellessenes*, which thou hast imprinted by *Nature* in this *Creature*. That so all *vapours* of all *disobedience*

bedience to thee, beeing
subdued vnder my feete,
I may in the power, and
victorius triumph of thy Sonne,
tread victoriouly vpon
my graue, and trample
vpon the Lyon, and
Dragon, that lye vnder
it, to deuoure me. Thou

O Lord, by the Prophet
call'est the Dowe, the Dowe
of the Valleyes, but pro-
misenst that the Dowe of
the Valleyes shall bee vp-
on the Mountaine: As thou
haſt layed mee low, in
this Valley of sicknesse, so
low, as that I am made

Psal. 91.

13.

Ez. 7. 16.

fit

37. 3.

fit for that question, al-
ked in the field of bones,
*Son of man, can these bones
live, so in thy good time,*
carry mee vp to these
*Mountaines, of which e-
uen in this Valley, thou
affordest me a prospect,*
the Mountaine where
thou dwellest, the holy
hil,vnto which none can
ascend *but bee that hath
cleane hands,* which none
can haue, but by that one
and that strong way, of
making them cleane, in
the blood of thy Sonne
Christ Iesus. Amen.

13. In-

13 *Ingeniumq; malum numero stigmate, fassus
Pellitur ad pectus, Morbiq;
suburbia, Morbus.*

The sicknesse declares the infection and malignity thereof by spots.

13. MEDITATION.

VV Ee say , that the world is made of sea, and land, as though they were equal; but we know that there is more sea in the *Western*, then in the *Easterne Hemisphere*: we say that the Firmament is full of starres; as though

though it were equally full; but we know, that there are more starrs vnder the Northerne, then vnder the Southerne Pole. Wee say, the *Elements* of man are *miserie*, and *happynesse*, as though he had an equall proportion of both, and the dayes of man *viciſſitudinary*, as though he had as many *good daies*, as *ill*, and that he liu'd vnder a perpetuall *Equinoctiall*, *night*, and *day* equall, good and ill fortune in the same meaſure. But it is farre from that;

that; hee drinkeſ miserie
and he tasteſ happineſſe; he
moveſ Mifery, and hee
gheaneſ Happineſſe; hee
journeyſ in miſery, hee doeſ
but walke in hapineſſe;
and which is worſt, his
miſery is Poſitive, and
Dogmatticall, his happi-
neſſe is but Disputable,
and Problamaticall; All
men call Miſery, Miſery,
but Happineſſe changeſ
the name, by the taste
of man. In this accident
that befalls mee now,
that this ſickneſſe de-
clareſ it ſelſe by Spots,

to

to be a malignant, and pestilentiall disease, if there bee a *comfort* in the declaration, that thereby the *Physicians* see more cleerly what to do, there may bee as much *discomfort* in this, That the malignitie may be so great, as that all that they can do, shall do *nothing*; That an enemy declares him selfe, then, when he is able to subsist, and to pursue, and to atchiue his endes, is no great comfort. In intestine Conspiracies, voluntary Confess-

ons

ons doe more good, then Confessions vpon the Racks; in these infections, when *Nature* her selfe confesses, & cries out by these outward declarati-
ons, which she is able to put foorth of her selfe, they minister *comfort*; but when all is by the strength of *Cordials*, it is but a *Confession* vpon the Racke, by which though we come to know the malice of that man, yet we doe not know, whe-
ther there bee not as much malice in his heart
then,

then, as before his confession; wee are sure of his *Treason*, but not of his *Repentance*; sure of him, but not of his *Complices*. It is a faint comfort to goe know the worst, when the worst is remedilessse, - and a weaker then that, to know much ill, and noe to know, that that is the worst. A woman is comforted with the birth of her Son, her body is eas'd of a burthen; but if shee could Prophetically reade his *History*, how ill a man



man, perchance how ill a sonne, he would prooue, shew should receiue a greater burthen into her Minde. Scarce any purchase that is not cloggd with secret *incumbrances*; scarce any *happinesse*, that hath not in it so much of the *nature* of false and base money, as that the *Allay* is more then the *Mettail*. Nay is it not so (at least much towards it,) euuen in the exercise of *Vertues*? I must bee poore, and want, before I can exercise the vertue
of

of *Gratitude*; miserable,
and in torment, before I
can exercise the vertue of
patience; How deepe do
wee digge, and for how
course gold ? And what
other *Touch-stone* haue
we of our gold, but *com-*
parison? Whether we be
as happy, as others, or as
our selues at other times;
O poore stepp toward
being well, when these
Spots doe only tell vs. that
we are worse, then wee
were sure of before.

13. EXPOSTULATION.

MY God, my God, thou
hast made this sicke
bed thine Altar, & I haue
no other sacrifice to of-
fer, but my selfe; and
wilt thou accept no spot-
ted sacrifice? Doeth thy
Son dwelle bodily in this
flesh, that thou shouldest
ooke for an vnspotted-
nes here? Or is the *Holy*
Ghoſt, the soule of this bo-
dy, as he is of thy Spouse,
who is therefore all faire,
and no ſpot in her? or hath
thy Son himſelfe no ſpots,

Can. 47

O Who

*Jud. 23.**Job. 9. 30.*

who hath all our staines,
and deformities in him ?
Or hath thy Spouse, thy
Church, no spots, whence-
uery particular limbe of
that faire and spotles bo-
dy, euery particular soule
in that *Church* is full of
staines, and spots? Thou
bidst vs hate the garment,
that is spotted with the
flesh. The flesh it selfe is
the garment, and it spot-
teth it selfe, with it selfe.
And if I wash my selfe
with snow & water; mine own
clothes shall make mee abo-
minable; and yet no man
yet

yet euangelized his owne ^{Ephes. 5.}
flesh. Lord, if thou lookest
for a spiritlesnesse, whom
will thou looke vpon? ^{29.}
Thy mercy may goe a
great way in my Sdole,
and yet not leaue me
without spots; Thy cor-
rections may go far, and
strike deepe; and yet not
leave me spotlesse; if thy
children apprehended that,
when they fald, From our
former iniquitie we are not
cleansed, & coulde this not
abough them to make them
in the Congregation of her
Library & Fideli calme no more

Iosua. 23

17.

on vs, and yet doest not
 alwayes mollifie all our
 hardness; Thou kindlest
 thy fires in vs, and yet
 dost thou alwaies burne
 ypalaceour drosse; Thou
 healest our wounds, and
 yet leauest scarres. Thou
 purgest the blood, and yet
 leauest spots. But the shone
 that thou hatest, are the
 spots that we hide. The
 Caruers of Images cover
 spots, sayes the Profeſſor,
 When we hide our spots,
 we become Idolatres of
 our owne staines, of our
 owne foulnesſes. But if

Sep. 13.
146

my spots come forth, by what means soeuer, whether by the strength of Nature, by voluntary confessio, (for Grace is the nature of a regenerate man, and the power of Grace is the strength of nature) or by the vertue of Cordials, (for euен thy Corrections are Cordials) if they come forth either way, thou receiuest that Confession with a gracious interpretation. Whenth thy seruant Jacob practised an inuention to procure spots in his sheepe, thou didst

Gen. 30:
33°

O 2 pro-

prosper his Rades; and
thou doest prosper thine
owne Rades, when cor-
rections procure the dis-
covery of our spotts, the
humble manifastation
of our sinnes to thee. Till
then thou mayest iustly
say, *The whole need not the
Physician*; Till we tell
thee in our sicknesse, we
thinke our selues whole,
tell wee shew our spotts,
thou applyest no medicine.
But since I do that, shall I
not, *Lord, lift up my face
without spot, & be stedfast,
and not feare.* Even my

Mat. 9.
12.

Job 11.
15.

spots belong to thy Sonnes
body, and are part of
that, which hee came
downe to this earth, to
fetch, and challenge, and
assume to himselfe. Whē
I open my spotts, I do but
present him with that
which is *His*, and till I
do so, I detaine, & with-
holde *his right*. VVhen
therfore thou seest them
vpon mee, as *His*, and
seest them by this way
of *Confession*, they shall
not appeare to mee, as
the pinches of death, to
decline my feare to *Hell*.

O 4 (for

(for thou hast not left thy
Holy one in hell, thy Son is
not there) but these spots
vpon my Breast, and vp.
on my soule, shal appeare
to me as the Constellations
of the Firmament, to di-
rect my contemplation
to that place where thy
Son is, thy right hand.

13. PRAYER.

O Eternall, and most
gracious God, who
as thou giuest all for no-
thing, if we consider any
precedent Merit in vs, so
giuest

givelt nothing, for nothing,
if wee consider the ac-
knowledgement, and thank-
fulnes, which thou lookst
for, after, accept my lū-
ble thanks, both for thy
Mercy, and for this parti-
cular Mercie, that in thy
Iudgement I can discerne
thy Mercy, & find comfort
in thy corrections. I know,
O Lord, the ordinary dis-
comfort that accompanieth
that phrase, That the house
is visited, and that, that thy
markes, and thy tokenes are
upon the patient; But what
awretched, and discon-

O 5 solate

Lolate Hermitage is that
House, which is nor vi-
sited by thee; and what a
Wayle, and Stray is that
Man, that hath not thy
Marks vpon him? These
heates, O Lord, which
thou hast brought vpon
this body, are but thy cha-
fing of the wax, that thou
mighst seale me to thee;
These spotts are but the
Letters, in which thou
hast written thine owne
Name, and conueyed thy
selfe to me; whether for
a present possession, by ta-
king mee now, or for a
future

future reuersion, by glori-
fying thy selfe in my stay
here, I limit not, I condi-
tion not, I choose not, I
wish not, no more then
the house, or land that
passeth by any *Civill* con-
veyance. Onely bethou
euer present to mee, O my
God, and this bed-chamber,
and thy bedd-chamber
shall be all one roome,
and the closing of these
bodily *Eyes* here, and the
opening of the *Eyes* of
my Soule, there; all one
Act.

14.Ide;

14. Idq; notant Criticis,
Medici euensis Diebus.

The Physicians obserue these ac-
cidents to haue fallen upon
the criticall dayes.

NO 4. MEDITATION.

I Would not make Man
worse then he is, Nor
his condition more mis-
erable then it is. But could
I though I would? As a
man cannot flatter God,
nor ouer prayse him, so a
man cannot iniure man,
nor vndervalue him.
Thus much must necel-
sarily

sarily bee presented to his remembrance, that those false *Happinesses*, which he hath in this world, haue their *times*, & their *seasons*, and their *critical dayes*, & they are *Judged*, and *denominated* according to the *times*, whē they befall vs. What poore *Elements* are our *happinesses* made off, if *Tyme*, *Tyme* which wee can scarce consider to be *any thing*, be an *essential* part of our *happines*? All things are done in *some place*; but if wee consider

consider Place to bee no more but the next hollow Superficies of the Aire, Alas, how thin, and fluid a thing is Ayre, and how thin a filme is a Superficies, and a Superficies of Ayre ? All things are done in time too ; but if we consider Time to bee but the measure of Motion, and how soever it may seeme to haue three statious, past, present, and future, yet the first and last of these are not (one is not, now, & the other is not yet) and that which you

you cal *present*, is not now
the same that it was,
when you began to call
it so in this *Line*, (before
you found that word,
present, or that monasylla-
ble, now, the *present*, and
the *Now* is past;) if this
Imaginary, halfe-nothing,
Time be of the *Essence* of
our *Happinesses*, how can
they be thought durable?
Time is not so; How can
they be thought to bee?
Time is not so, not so, con-
siderd in any of the parts
thereof. If we consider
Eternitie, into that, *Time*
neuer

neuer entred; *Eternity* is not an euerlasting flux of *Time*, but *Time* is a short *parēthesis* in a long *period*; and *Eternity* had bin the same, as it is, though time neuer had beene; If we consider, not *Eternity*, but *Perpetuity*, not that which had no *time* to begin in, but which shall out-live *time* & be, when *Time* shal be no more, what A *Minute* is the life of the Durablest *Creature*, compared to that? And what a *Minute* is Mans life in respect of the Sunnes, or

vif

of a Tree? and yet how little of our life is Occasion, Opportunitie to receiue good in; and how little of that occasion, doe wee apprehend, and lay hold of? How busie, and perplexed a Cobwebb, is the Happinesse of Man here, that must bee made vp with a Watchfulnesse, to lay hold vpon Occasion, which is but a little peece of that, which is Nothing, Time? And yet the best things are Nothing without that. Honours, Pleasures, Possessi-
ons,

ons, presented to vs, out
of time, in our decrepit,
and distasted and vnap-
prehensiue Age , loose
their *Office* , and loose
their *Name* ; They are
not *Honours* to vs, that
shall neuer appeare, nor
come abroad into the
Eyes of the people, to re-
ceiue *Honour*, from them
who giue it : Nor *plea-
sures* to vs, who haue
lost our Sense to taste
them; nor possessions to
vs, who are departing
from the possession of
them. Youth is their

Criticall

Criticall day ; that Judges
them , that denominates
them , that inanimates ,
and informes them , and
makes them Honors , and
Pleasures , and Possessions ,
and when they come in
an vnapprehensiue Age ,
they come as a Cordiall
when the bell rings out ,
as a Pardon , when the
head is off . We reioyce in
the comfort of fire , but
does any man cleave to
it at Midsomer ? Wee are
glad of the freshnes , and
coolenesse of a Vault , but
does any man keepe his
Christ.

*Christmas there; or are the
pleasures of the Spring
acceptable in Autumn?
If happiness bee in the
season, or in the Climate,
how much happier then
are Birds then Men, who
can change the Climate,
and accompany, and en-
joy the same season euer.*

14. EXPOSTULATION.

Dan. 7.9

MY God, my God, wouldest thou call thy selfe the *Ancient of dayes,* if wee were not to call our selues to an account for

for our dayes? wouldest thou chide vs for standing idle here all the day, if wee were sure to haue more dayes, to make vp our haruest? When thou biddest ys take no thought for to morrow; for sufficient vnto the day (to euery day) is the evill thereof, is this truely, absolutely, to put off all that concernes the present life? When thou reprehēd̄st the Galatians by thy Message to them, That they obserued dayes, and Moneths, and Times, and Yeares, when thou noisribit sen-

Mat. 20

6.

6.34.

4. 10.

2.16.

sendest by the same Mes-
senger to forbid the Col-
lossians all Criticall dayes,
Indicatorie dayes; Let no
man judge you, in respect of
a Holy day, or of a New
Moone, or of a Sabbath, do-
est thou take away all
consideration, all destin-
ction of dayes? Though
thou removest them from
being of the *Essence* of
our salvation, thou leuest
the for affiances, and for
the exaltation of our devo-
tion, to fixe our selues, at
certain periodical & stat-
ionary times, vpon the con-
sideration

sideratiō of those things
which thou hast done
for vs, and the *Crisis*,
the *Triall*, the *Judgement*,
how those things haue
wrought vpon vs, & dis-
posed vs to a spiritual re-
couery, & conualescence.
For there is to euery
man a day of *Saluatiō*; Now
is the accepted time, now is
the day of *Saluation*, And
there is a great day of thy
Wrath, which no man
shall be able to stand in;
And there are euill dayes
before, and therefore thou
warnest vs, and armest
vs,

2 Cor.6.

2.

Apoc.6.

17.

Eph. 6.1

vs, Take vnto you the whol
armour of God that you may
bee able to stand in the euill
day. So far then our daies
must be criticall to vs, as
that by consideration of
them, wee may make a
Iudgement of our spirituall
health; for that is the Cri-
sis of our bodily health;
Thy beloued seruant St.
John wishes to *Gaius*, that
he may prosper in his health,
so as his Soule prospers; for
if the Soule be leane, the
marrow of the Body is
but water; if the Soule
wither, the verdure and
the

*3 John
v.2.*

the good estate of the bo-
dy, is but an illusion, and
the goodliest man, a feare-
full ghost. Shall wee, O
my God, determine our
thoughts, & shall we ne-
uer determin our dispu-
tations vpon our *Clima-
tericall yeares*, for parti-
cular men, and *periodicall*
yeres, for the life of States
and *Kingdoms*, and neuer
consider these in our *long*
life, & our interest in the
everlasting kingdome? We
haue exercised our curio-
sitle in obseruing that *A-*
dam, the eldest of the el-

P deſt

dest world, died in his
climactericall yere, & Sem
the eldest son of the next
world, in his; *Abrahā the*
father of the faithfull, in
his, and the blessed *Virgin*
Mary, the garden, where
the root of faith grew,
in bers. But they whose
Climacteriques wee ob-
serue, employd their ob-
seruation vpon their cri-
ticall dayes, the working
of thy promise of a *Mes-*
sias vpon them. And shal
we, O my God, make lesse
vse of those dayes, who
haue more of them? We,
who

who haue not onely the day of the Prophets , the first dayes , but the last daies, in which thou hast spoken vnto vs , by thy Son? *Wee are the children of the day* , for thou hast shind in as full a Noone, vpon vs , as vpon the Thessalonians; They who were of the *night* , (a Night , which they had superindue'd vpon them-selues) the Pharises ; pretended , That if they had bin in their Father's dayes , (those indicatory , and indicatory , those Critical dases)

Heb.1.2

*2.The.5
8.*

Mat.13.

30.

dayes) they would not have
beene partakers of the bloud
of the Prophets; And shall
wee who are in the day,
these Dayes, not of the
Prophets, but of the Son,
stone those Prophets a-
gaine, and crucifie that
Son againe, for all those
evident Indications, and
critical Indicatures which
are affoorded vs? Those
opposed aduersaries of
thy Son, the Pharises with
the Herodians, watched a
Critiall day; Then when
the State was incensed a-
gainst him, they came to

tempt him in the dangerous question of Tribute. They left him, & that day was the Criticall day to the Saduces, The same day, sayes thy Spirit, in thy word, the Saduces came to him to question him about the Resurrection; and them hee silenced; They left him; and this was the Criticall day for the Scribe, expert in the Law, who thought himselfe learned er then the Hierodian, the Phariſe or Saduce; and he temped him about the great Commandement; & him Christ

vers. 23

vers. 34.

V.46.

left without power of replying. When all was done, & that they were about to begin their *circle* of vexation, and temptation again, Christ silences them so, that, as they had taken their *Critical dayes*, to come, in that, and in *that day*, so Christ imposes a *Criticall day* vpon them, From *that day forth*, saies thy Spirit, no man durst aske him any more questions. This, O my God, my most blessed God, is a fearefull *Crisis*, a fearefull Indication,

tion, when wee will stu-
dy, and seeke, and finde,
what dayes are fitteſt to
forſake thee in; To ſay,
Nowe, Religion is in a
Neutralitie in the world,
and this is my *day*, the
day of *Liberty*; Now I
may make new friends by
changing my old religion,
and this is my *Day*, the
Day of aduancement. But,
O my God, with thy ſer-
uant Jacobs holy boldnes,
who though thou lamedſt
him, would not let thee goe,
till thou hadſt giuen him a
blessing, Though thou

Gen. 32.
26.

2 Pet. 2.
8.

haue layd mee vpon my
bearse, yet thou shalt not
depart from mee, from
this bed, till thou haue
giuen me a *Crisis*, a *Judg-*
ment vpon my selfe this
day. Since *a day is as a*
thousand yeare with thee,
Let O Lord, a day, be as a
Weeke to me; and in this
one, let me consider *seuen*
dayes, *seuen critical dayes*,
and *judge my selfe*, that I
be not iudged by thee. First,
this is the day of thy *vi-*
sitation, thy comming to
me; and would I looke
to be welcome to thee,
and

and not entertaine thee
in thy comming to me?
We measure not the visitations of great persons,
by their apparell, by their equipage, by the solemnity
of their coming, but by their very comming, and
therefore, howsoeuer thou come, it is a Crisis
to me, that thou wouldest not loose me, who
seekst me by any meanes
This leades me from my
first day, thy visitation by
sicknes, to a second, to the
light, and testimony of
my Conscience. There I

P 5 haue

haue an *euening*, & a mor-
ning; a sad guiltinesse in
my soule, but yet a cheer-
full rising of thy Son too;
Thy *Euenings* and Mor-
nings made dayes in the
Creation, and there is no
mention of *Nights*; My
sadnesses for *sins* are *eue-*
nings, but they determine
not in *night*, but deliuier
me ouer to the *day*, the
day of a *Conscience* deic-
eted, but then rectified,
accused, but then acquit-
ted by thee, by him, who
speakes thy word, and
who is thy word, thy
Son.

Son. From this day, the Crisis & examination of my conscience, breaks out my third Day, my day of preparing, and fitting my selfe for a more especiall receiuing of thy Sonne, in his institution of the Sacrament : In which day though there bee many dark passages, and slippery stepps, to them who wil entangle, and endanger themselues, in vnnecessary disputationes, yet there are light houres enough, for any man, to go his whole iourney intended

tended by thee, to know,
that that *Bread & Wine*,
is not more really assimili-
lated to my *body*, and to
my *bloud*, then the *Body*
and *Bloud* of thy Sonne, is
communicated to me in
that action, and participa-
tion of that *bread*, and
that *wine*. And hauing, O
my *God*, walkd with thee
these *three dayes*, The day
of thy *visitation*, the day
of my *Conscience*, the day
of preparing for this seale
of *Reconciliation*, I am the
lesse afraid of the clouds
or stormes of my *fourth*
day,

day, the day of my dissolution, and transmigration from hence. Nothing deserves the name of happiness, that makes the remembrance of death bitter; And O death, how bitter is the remembrance of thee, to a man that lives at rest in his possessions, the man that hath nothing to vexe him, yea unto him that is able to receive meat? Therefore hast thou, O my God, made this sicknesse, in which I am not able to receive meat, my fasting day, my Eue, to this great festial,
my

Eccles.
41.1.

my *dissolutio*. And this day
of *death* shall deliuere me
ouer to my *fifth day*, the
day of my *Resurrection*;
for how long a day soe-
uer thou make that day
in the *graue*, yet there is
no day between that, &
the *Resurrection*. Then
we shall all be inuested,
reapparelled in our own
bodies; but they who
haue made iust vse of
their former *daies*, be su-
perinuested with *glory*,
whereas the others, con-
demned to their *olde*
clothes, their *sinfull bodies*,
shall

shall haue *nothing* added,
but *immortality* to *tormēt*.
And this *day* of awaking
me, and reinuesting my
Soule in my *Body*, and my
body in the *body* of *Christ*,
shal present me, *body*, and
soule, to my *sixt day*, *The*
day of Judgement; which
is truely, and most lite-
rally, the *Criticall*, the *De-*
cretory day; both because
all *Judgement* shall bee
manifested to *mee* then,
and I shal assist in iudging
the *VVorld* then,
and because then, that
Judgement shall declare
to

to me, & possesse me of
my *Seuenth day*, my ever-
lasting Sabbath in thy rest,
thy glory, thy ioy, thy fift,
thy selfe; and where I shal
liue as long without reckoning
any more *dayes* after,
as thy Son, and thy
holy spirit liued with thee,
before you three made
any *dayes* in the *Creation*.

I 4. PRAYER.

OEternall and most
gracious God, who
though thou didst per-
mit *darkenes* to be before
light.

light in the *Creation*, yet in
the making of *light*, didst
so multiply that *light*, as
that it enlightened not
the *day* only, but the *night*
too, though thou haue
suffered some *dimnesse*,
some clouds of *sadnes*, &
disconsolatnesse to shew
thee clues vpon my *saile*,
I humbly blesse, and
thankefullly glo.ifie thy
holyname, that thou hast
afforded me the *light* of
thy *spirit*, against which
the *prince of darknes* can-
nor preuaile, nor hinder
his illumination of our
dar-

darkest nights, of our
saddest thoughts. Euen
the visitatiō of thy most
blessed Spirit, vpon the
blessed Virgin, is called an
ouershadowing. There was
the presence of the *Holy*
Ghost, the fountain of all
light, and yet an ouersha-
dowing; Nay except there
were some *light*, there
could be no shadow. Let
thy merciful prouidence
so gouern all in this sick-
nes, that I never fall into
utter darkenes, ignorance of
thee, or inconsideration of
my selfe; and let those sha-
dowes

downs which do fall vpon
me, faintneses of Spirit,
and condemnations of my
selfe, be ouercome by the
power of thine irresista-
ble light, the God of confo-
lation; that when those
shadowes haue done their
office vpon me, to let me
see, that of my selfe I
should fall into irrecoue-
rable darknesse, thy spirit
may doe his office, vpon
thole shadowes, & disperse
them, and establish mee
in so bright a day heere,
as may bee a Criticall day
to me, a day wherein, and
where-

Mat. 28.
20.

whereby I may giue thy
Judgement vpon my selfe,
 & that the words of thy
 Son, spokē to his *Apostles*,
 may refle&t vpon me, Behold,
I am with you alwaies,
euen to the end of the world.

15. Intere à insomnes noctes
 Ego duco, Dicique.
I sleepe not day nor night.

15. MEDITATION.

Naturall men haue
 conceiued a twofold
 vse of sleepe ; That it is a
 refreshing of the body in
 this

this life; That it is a preparing of the soule for the next; that it is a feast, and it is the grace at that feast; that it is our recreation, & cheeres vs, and it is our Catechisme, and instructs vs; wee lie downe in a hope, that we shall rise the stronger; and we lie downe in a knowledge, that wee may rise no more. Sleepe is an Opiate which giues vs rest, but such an Opiate, as perchace, being vnder it, we shall wake no more. But though naturall men,
who

who haue induced secō-
dary & figuratiue consi-
derations, haue foud out
this second, this emblema-
ticall vse of sleepe, that it
shold be a representatio of
death, God, who wrought
and perfected his work,
before Nature began (for
Nature was but his Ap-
prentice, to learn in the first
seuendais, and now is his
foreman, and works next
vnder him) God, I say, in-
tended sleepe only for the
refreshing of man by bo-
dily rest, & not for a figure
of death, for he intended
not

not death it selfe then. But man hauing induc'd death vpon himselfe, God hath take *Mans creature*, death, into his hand, and mended it; and whereas it hath in it selfe a fearefull forme and aspect, so that man is afraid of his own *Creature*, God presents it to him, in a *familiar*, in an *affiduous*, in an *agreeable*, and *acceptable* forme, in *sleepe*, that so when hee awakes from *sleepe*, and sayes to himselfe, shall I be no otherwise when I am dead, than I was euuen now,

now, when I was a sleep,
hee may bee ashamed of
his waking dreames, & of
his melancholike fancyng
out a horrid and an af-
frightfull figure of that
death which is so like
sleepe. As then we need
sleep to liue out our three-
score and ten yeares, so we
need *death*, to liue that
life which we canot out-
liue. And as *death* being
our enemy, God allows vs
to defend our selues a-
gainst it (for we victuall
our selues against *death*,
twice euery day, as often

as we eat) so God hauing
so sweetned death vnto
vs, as he hath in sleepe, we
put our selues into our
enemies hands once euery
day; so far, as sleep is death;
& sleepe is as much death,
as meat is life. This then
is the misery of my sick-
nesse, That death as it is
produced from mee, and
is mine owne Creature, is
now before mine Eyes,
but in that forme, in
which God hath molli-
fied it to vs, and made
it acceptable, in sleepe, I
cannot see it: how ma-

Q

ny

ny prisoners, who haue euen hallowed theselues their *graues* vpon that *Earth*, on which they haue lien long vnder heauy fetters, yet at this *houre* are *a sleepe*, though they bee yet working vpon their owne *graues*, by their owne *waight*? Hee that hath seene his friend die to *day*, or knowes he shall see it to *morrow*, yet wil sink into a sleepe betw een. I cannot; and oh, if I be entring now into *eternity*, where there shal be no more distinction
of

of houres, why is it all my
businesse now to tell
Clockes? why is none of
the *beauines* of my heart,
dispensed into mine Eye-
lids, that they might fall,
as my heart doth? And
why, since I haue lost my
delight in all *obiects*, can-
not I discontinue the fa-
culty of seeing them, by
closing mine eyes in sleep?
But why rather being
entring into that pre-
sence, where I shal wake
continually and neuer
sleepe more, doe I not in-
terpret my continuall

waking here, to be a parascue, and a preparation to that?

15. EXPOSTVULATION.

Psa. 121

1.

MY God, my God, I knowe, (for thou hast said it) That hee that keepeth Israel, shall neither slumber, nor sleep: But shal not that Israel, ouer whō thou wachest, sleepe? I know (for thou hast said it) that there are Men, whose damnation sleepeth not; but shal not they to whom thou art Saluatiō, sleepe?

2 Pet. 2.

3.

sleepe? or wilt thou take
from them that euidence,
and that testimony, that
they are thy *Israel*, or thou
their *saluation*? Thou givest
thy beloued sleepe. Shall I
lack that seale of thy loue?
You shal lie downe, and none
shall make you afraid; shall
I bee outlawed from that
protection? Ionas slept in
one dangerous storne, and
thy blessed Sonne in ano-
ther. Shall I haue no vse,
no benefit, no applicati-
on of those great Exam-
ples? Lord, if bee sleepe,
bee shall doe well, say thy

Psa. 127
1.

Leu. 26.
6.

Ion. 1.5.

Mat. 8.
14.

Io. 11.12

Q 3 Sonnes

Sonnes disciples to him of Lazarus; And shall there be no roome, for that argument in me? or shall I be open to the contrary? If I sleepe not, shal I not be well, in theirlselfe? Let me not, O my God, take this too precisely, too literally: There is that neither day nor night feeth sleep with his eyes, saies thy wise seruant Solomon; and whether hee spaketh that of worldly men, or of men that seeke wisedome, whether in iustification or condemnation of their watchfulnesse,

Eccles.
8.16.

fulnesse, we cannot tell :
we can tell, that there are
men that cannot sleepe, till
they haue done mischiefe, &
then they can ; and wee
can tell that the rich man
cannot sleepe, because his a-
bundance will not let him.

Pro.4.
16.

Eccles.
5.12.

Mat.13.
25.
28.13.

26.40.

The tares were sownen when
the busbādmen were asleep ;
And the elders thought it
a probable excuse, a cre-
dible lie, that the watch-
men which kept the Se-
pulchre, should say, that
the body of thy Sonne was
stolne away, when they were
asleepe : Since thy blessed

L 4 Sonne

Jud. 16.

3.

ver. 19.

Eph. 5.

14.

1 Thes.

5. 6.

Sonne rebuked his Disciples for sleeping, shall I murmur because I doe not sleepe? If Samson had slept any longer in *Gaza*, he had been taken; And when he did sleepe longer with *Dalilah*, hee was taken. *Sleepe* is as often taken for naturall death in thy Scriptures, as for naturall rest. Nay sometimes *sleepe* hath so heauy a sense, as to be taken for sinne it selfe, as well as for the punishment of sinne, *Death*. Much comfort is not in much

much sleepe, when the
most fearefull and most
irreuocable Malediction
is presented by thee, in a
perpetuall sleepe. I will
make their Feasts, and I
will make them drunke, and
they shall sleepe a perpetu-
al sleepe, and not wake. I
must therefore, O my
God, looke farther, than
into the very act of slee-
ping, before I mis-inter-
prete my waking : for
since I finde thy whole
hand light, shall any fin-
ger of that hand seeme
heavy? since the whole

Iere. 51.
59.

Q 5 sick.

ficknesse in thy Physicke,
shall any accident in it,
bee my poyson , by my
murmuring ? The name
of *Watchmen* belongs to
our *Profession* ; Thy *Pro-*
pheſts are not onely *Seers*,
indued with a *power* of
ſeeing , able to ſee, but
Watchmen, euermore in
the *Aet* of ſeeing . And
therefore giue me leauē,
O my blessed *God*, to in-
uert the wordes of thy
Sonnes Spouſe; Shee ſaid,
I ſleepe, but my heart wa-
keth ; I ſay, I wake, but my
beart ſleepeth ; My bo-

Can. 5.8

die

die is in a sicke weariness, but my soule in a peacefull rest with thee; And as our *Eyes*, in our health, see not the *Ayre*, that is next them, nor the *fire*, nor the *spheares*, nor stop vpon any thing, till they come to *starres*, so my *Eyes* that are open, see nothing of this world, but passe thorow all that, and fix them selues vpon thy *Peace*, and *Joy*, and *Glorie* above. Almost as soone as thy *Apostle* had said, Let vs not sleepe, lest we shoulde

1. *Theſſ.*

5.6.

verse 10

should be too much dis-
comforted, if we did, he
sayes againe, *Whether wee
wake or sleep, let vs liue to-
gether with Christ.* Thogh
then this *absence of sleepe,*
may argue the *presence of*
death (the *Originall* may
exclude the *Copie, the life,*
the picture) yet this gen-
tle *sleepe,* and rest of my
Soule, betroths mee to
thee, to whom I shall
bee married *indissolubly,*
though by this way of
dissolution.

15 PRAY-

15. PRAYER.

O Eternall and most gracious God, who art able to make, & dost make the *sick bed* of thy seruants, *Chappels of ease* to them, and the *dreames* of thy seruants, *Prayers*, & *Meditations* vpon thee, let not this continuall watchfulnes of mine, this inability to sleepe, which hou hast laid vpō me, be any *disquiet*, or *discomfort* to me, but rather an argument, hat thou wouldest not haue mee sleepe in

in thy *presence*. What it may indicate or signifie , concerning the state of my *body*, let them consider to whom that consideration belongs ; doe thou, who onely art the *Physician* of my *soule*, tell her , that thou wilt afford her such *defensatiues* , as that shee shall *wake* euer towards thee, and yet euer *sleepe* in *thee*, and that through all this sicknes , thou wilt either preserue mine understanding , from all decaies and distractions, which

which theie watchings
might occasion , or that
thou wilt reckon , and
account with me ; from
before those violences,
and not call any peece
of my sicknesse , a sinne.
It is a heauy , and indeli-
bly sinne, that I brought
into the world with me,
It is a heauie and innu-
merable multitude of
sins , which I haue hea-
ped vp since ; I haue
sinned behinde thy backe
(if that can be done) by
wilfull abstaining from
thy Congregations , and
omit-

omitting thy seruice, and
I haue sinned before thy
face, in my *hypocrisies* in
Prayer, in my *Oftentation*,
and the mingling a re-
spect of *my selfe*, in prea-
ching thy word; I haue
sinned in my *fasting* by
repining, when a penu-
rious fortune hath kept
mee low; And I haue
sinned euен in that ful-
nesse, when I haue been
at thy table, by a neg-
ligent examination, by
a wilfull preuarication,
in receiuing that hea-
uenly food and *Physicke*.

But

But, as I know , O my gracious God , that for all those sinnes committed since , yet thou wilt consider mee , as I was in thy *purpose*, when thou wrotest my name in the *Booke of life* , in mine *Election* : so into what deuiations soeuer I stray, and wander, by occasion of this sicknes, O God , returne thou to that *Minute* , wherein thou wast pleased with me, and consider me in that *condition*.

16. Et properate meum clamant, è Turre propinqua,
Obstrepitæ Campanæ aliorum in funere, funus.

From the Bells of the Church adioyning, I am dayly remembred of my buriall in the funeralls of others.

I 6. MFDITATION.

Magius.

VVE haue a Conuenient Author, who writ a Discourse of Bells, when he was prisoner in Turkey, How would hee haue enlarged himselfe, if he had been my fellow prisoner in this sicke bed,

so

so neere to that Steeple, which never ceases, no more than the harmony of the *sph*eares, but is more heard. When the Turkes tooke Constantinople, they melted the *Bells* into *Ordnance*; I haue heard both *Bells* and *Ordnance*, but never bin so much affeeted with thole, as with these *Bells*. I haue lien neere a *Steeple*, in which there are said to be more than *thirty bells*; And neer another, where there is one so bigge, as that the *Clapper* is said to weigh *Ross.*
more

An-
werpe.

more than sixe-hundred pound, yet never so affected as here. Heere the *Bells* can scarce solemnise the funerall of any person, but that I knew him, or knew that hee was my *Neighbor*: wee dwelt in houses neere to one another before, but now he is gone into that house, into which I must follow him. There is a way of correcting the *children* of great persons, that other *children* are corrected in their behalfe, and in their names, and this

this workes vpon them, who indeed had more deserued it. And when these *Bells* tell mee, that now one, and now another is buried, must not I acknowledge, that they haue the *corre ction* due to me, & paid the *debt* that I owe? There is a story of a *Bell* in a *Monastery*, which, when any of the house was sick to death, rung alwayes *voluntari- ly*, and they knew the in- evitablenessse of the dan- ger by that. It rung once, when no man was sick,

Roccha.

but

but the next day one of
the house, fell from the
steeple, and died, and the
Bell held the reputation
of a *Prophet* still. If these
Bells that warne to a *Fu-
nerall* now, were appro-
priated to none, may not
I, by the houre of the *Fu-
nerall*, supply? How ma-
ny men that stand at an
execution, if they would
aske, for what dies that
man, should heare their
own faults condemned,
and see themselues exe-
cuted, by *Attorney*? Wee
scarce heare of any man
prefer-

preferred, but we thinke
of our selues, that wee
might very wel haue bin
that *Man*; Why might
not I haue bin that *Man*,
that is caried to his *graue*
now? Could I fit my
selfe, to stand, or sit in any
mans *place*, and not to lie
in any mans *graue*? I
may lacke much of the
good parts of the meanest,
but I lack nothing of the
mortality of the weakest;
They may haue acquired
better *abilties* than I, but
I was borne to as many
*infirmitie*s as they. To be
an

an *Incumbent* by lying
downe in a graue, to be a
Doctor by teaching Mortifi-
cation by example, by dy-
ing, though I may haue
seniors, others may be el-
der than I, yet I haue pro-
ceeded apace in a good
Uniuerſitie, and gone a
great way in a little time,
by the furtherance of a
vehement *Feuer*, and
whomſoeuer theſe *Bells*
bring to the ground to-
day, if he and I had been
compared yesterday, per-
chance I ſhould haue bid
thought likelier to come

to

to this preferment, then
than he. God hath kept
the power of *death* in hi.
own hand, lest any man
should *bribe death*. If man
knew the *gaine of death*,
the *ease of death*, he would
solicite, he would pro-
voke *death* to assist him,
by any hand, which hee
night vse. But as when
men see many of their
own professions prefer-
red, it ministers a hope
that that may light vp
on them; so when thele
hourly *Bells* tell mee of
so many *funerals* of men

R like

like me, it presents, if not
a desire that it may, yet
a comfort whensoeuer
mine shall come.

16. EXPOSTULATION.

MY God, my God, I
do not expostulate
with thee, but with them,
who dare doe that: Who
dare expostulate with
thee, when in the voice of
thy church, thou giuest al-
lowance to this ceremony
of Bells at funerals. It is
enough to refuse it, be-
cause it was in vse amog
the

the Gentils? so were funerals to. Is it because some abuses may haue crept in amōgst Christians? Is that enough, that their ringing hath bin laid to driuē away euill spirits? Truly, that is so farre true, as that the euill spirit is vehemently vexed in their ringing, therfore, because that action brings the Congregation together, and vnites God and his people, to the destruction of that Kingdome, which the euill spirit usurps. In the first institution of thy

R 2 Church,

Num.
10.1.

Exo. 18.

Church, in this world, in
the foundation of thy
Militant Church, amongst
the *Jewes*, thou didst ap-
point the calling of the
assembly in, to be by *trum-
pet*, and when they were
in, then thou gauest them
the sonnd of *Bells*, in the
garment of thy *Priest*. In
the *Triumphant Church*,
thou employest both to,
but in an inuerted *Order*;
wee enter into the *Tri-
umphant Church* by the
sound of *Bells*, (for wee
enter when we die; (And
then we receive our fur-
ther

ther edification, or confirmation, by the sound of trumpets, at the Resurrection. The sound of thy trumpets thou didst impart to secular and ciuityles too, but the sound of Bells onely to sacred; Lord let not vs break the Communion of Saints, in that which was intended for the aduancement of it; let not that pull vs asunder frō one another, which was intended for the assembling of vs, in the militant, and associating of vs to the tri-

R 3 umphant

umphant Church. But hee
for whose funerall these
Bells ring now, was at
home, at his iournies end,
yesterday; why ring they
now? A Man, that is a
world, is all the things in
the world; He is an Army,
and when an Army mar-
ches, the *vaunt* may lodge
to night, where the *Reare*
comes not till to mor-
row. A man extends to
his *act* & to his *example*;
to that which he *does*, &
that which he *teaches*, so
do those things that con-
cerne him, so doe these

Bells;

Bells; That which rung
yesterday, was to conuay
him out of the world, in
his *vauant*, in his *soule*, that
which tung to day, was
to bring him in his *reare*,
in his *body*, to the *Church*;
And this continuing of
ringing after his *entring*,
is to bring him to mee
in the *application*. Where
I lye, I could heare the
Psalme, and did ioyne
with the *Congregation* in
it; but I could not heare
the *Sermon*, and these lat-
ter *Bells* are a *repetition*
Sermon to me. But, O my

R 4 God,

God, my God, doe I, that
haue this *Feuer*, need o-
ther remembrances of my
Mortalitie? Is not mine
owne hollow voice, voyce
enough to pronounce
that to me? Need I look
vpon a *Deaths head* in a
Ring, that haue one in
my face? or go for *Death*
to my *Neighbours house*
that haue him in my bo-
fom? We cannot, we can-
not, O my God, take in
too many helps for religi-
ous duties; I know I can-
not haue any better image
of thee, then thy Son, nor
any

any better *Image* of him,
than his *Gospel*; yet must
not I, with thanks, con-
fesse to thee, that some
historicall pictures of his,
haue sometimes put mee
vpon better *Meditations*,
then otherwise I should
haue fallen vpō? I know
thy *Church* needed not to
haue taken in from *Jew*
or *Gentile*, any supplies
for the exaltation of thy
glory, or our *devotion*; of
absolute necessitie I know
she needed not; But yet
we owe thee our thāks,
hat thou hast giuen her

R 5 leaued

leaueto doe so, and that
as in making vs *Christi-
ans*, thou diddest not
destroy that which wee
were before, *Natural
men*, so in the exalting
of our religious deuoti-
ons now we are *Christi-
ans*, thou hast been plea-
sed to continuall vs
those *assistance*s which
did worke vpon the af-
fections of *naturall men*
before: for thou louest a
good man, as thou louest a
good Christian: & though
Grace bee mereley from
thee, yet thou doest not
plant

plant Grace but in good
natures.

16. PRAYER.

O Eternall and most
gratiouse God, who
hauing consecrated our
living bodies to thine owne
spirit, & made vs Temples
of the holy Ghost, dost also
require a respect to be gi-
uen to these Temples, eue
when the Priest is gone
out of them; to these bo-
dies, when the soule is de-
parted frō them; I blesse,
and gloriifie thy Name,
that

that as thou takeſt care
in our life, of euery haire
of our head, ſo doeſt
thou alſo of euery grain
of uſhes after our death.
Neither doeſt thou one-
ly doe good to vs all, in
life and death, but alſo
wouldeſt haue vs doe
good to one another, as
in a holy *life*, ſo in thole
things which accompany
our *death*: In that
Contemplation I make
account that I heare this
dead brother of ours,
who is now carried out
to his *buriall*, to speake to
mee

mee, and to preach my
Funerall Sermon, in the
voyce of these Bells. In
him, O God, thou hast
accomplished to mee,
euen the request of Di-
ues to Abraham; Thou
hast sent one from the dead
to speake vnto mee. Hee
speakes to mee alowde
from that Steeple; hee
whispers to me at these
Curtaines, and he speakes
thy wordes; Blessed are
the dead which die in the
Lord, from henceforth. Let
this Prayer, therefore, O
my God, bee as my last
gaspe,

Apo 14.

13.

gaspe, my expiring, my dying in thee; That if this be the houre of my Transmigration, I may die the death of a sinner, drowned in my sinnes, in the bloud of thy Sonne; And if I liue longer, yet I may now dye the death of the righteous, die to sin; which death is a resurrection to a new life: Thou killest and thou giuest life: which soever comes, it comes from thee, which way soever it comes, let mee come to thee.

17. Nunc

17. Nunc lento sonitu dicunt, Morieris.

*Now, this Bell tolling softly for
another, sayes to mee, Thou
must die:*

17. MEDITATION.

Perchance bee it for
whom this Bell tolls,
may bee so ill, as that he
knowes not it tolls for
him; And perchance I
may thinke my selfe so
much better than I am,
as that they who are a-
bout mee, and see my
state, may haue caused it
to

to toll for me, & I know
nor that. The Church is
Catholike, uniuersal, so are
all her Actions ; All that
shee does belongs to all.
Whē she baptizes a child,
that action cōcernes me,
for that childe is thereby
connected to that Head
which is my Head too,
and ingrafted into that
body, wheroft I am a mem-
ber. And when she buries
a Man, that action con-
cernes me ; All mankinde
is of one Author, & is one
volume ; when one Man
dies, one Chapter is not

torne

torne out of the booke, but
translated into a better
language; and euery Chapter
must be so translated;
God employes feuerall
translators; some peeces
are translated by age, some
by sicknes, some by war,
some by iustice; but Gods
hand is in euery translation;
and his hand shall
bind vp all our scattered
leaues againe, for that Library
where euery booke
shall ly open to one another:
As therfore the Bell
that rings to a Se'mon,
calls not vpon the Preacher

cher onely, but vpon the Congregation to come; so this Bell calls vs all: but how much more mee, who am brought so neer the doore by this sickueſſe. There was a contention as farre as a ſuite, (in which both piety and dignity, religion, & estimation, were mingled) which of the religious Orders ſhould ring to prayers first in the Morning; and it was determined, that they ſhould ring first that roſe earliest. If we vnderſtand a right the dignity of this Bell, that tolls

tols for our euening praier,
wee would be glad to
make it ours, by rising
early, in that *application*,
that it might be ours, as
wel as his, whose indeed
it is. The *Bell* doth toll
for him that *thinkes* it
doth; and though it *inter-*
mit againe, yet from that
minute, that that occasi-
on wrought vpon him,
he is vnited to *God*. Who
castes not vp his *Eye* to
the *Sunne* when it rises?
but who takes off his
Eye from a *Comet*, when
that breakes out? who
bends

bends not his *eare* to any *bell*, which vpon any occasion rings ? But who can remoue it from that *bell*, which is passing a *piece of himself* out of this *world*? No man is an *I-*
land, intire of it self; euery man is a *piece of the Continent*, a part of the *maine*; if a *clod* be washed away by the *Sea*, *Europe* is the lesse, as wel as if a *Promōtory* were, as well as if a *Manner* of thy *friends*, or of thine *owne* were ; Any mans *death* diminishes mee, because I am inuolued

ued in *mankind*, and ther-
fore never send to know
for whom the *bell* tolls; It
tolls for *thee*. Neither can
we call this a *begging* of
misery, or a *borrowing* of
misery, as thogh we were
not miserable enough of
our selues, but must fetch
in more from the next
house, in taking vpon vs
the *misery* of our *neigh-*
bors. Truly it were an ex-
cusable *couetousnes* if we
did; for *affliction* is a *treas-*
ure, and scarce any man
hath *enough* of it. No man
hath *affliction* *enough* ;
that

that is not matured, and ripened by it, and made fit for God by that affliction. If a man carry treasure in bullio, or in a wedge of gold, and haue none coyned into currant Monies, his treasure will not defray him as he trauells. Tribulation is Treasure in the nature of it, but it is not currant money in the use of it, except we get nearer & nearer our home, Heauen, by it. Another man maybe sick too, and sick to death, and this affliction may lie in his bowels,

els, as gold in a Mine, & be
of no vse to him; but this
bell that tells mee of his
affliction, diggs out, and
applies that gold to me: if
by this consideration of
another's danger, I take
mine own into contem-
plation, and so secure
my selfe, by making my
recourse to my God, who
is our onely securitie.

47. EXPOSTULATION.

MY God, my God, is this
one of thy waies, of
drawing light out of darke-
ness,

nēs, to make him for whō
this bell tolls, now in this
dimnesse of his sight, to
become a *Superintendent*,
an *Ouerseer*, a *Bishop*, to as
many as heare his voice,
in this bell, & to giue vs a
cōfirmation in this action?
Is this one of thy waies
to raise strenght out of weak-
nesse, to make him who
cannot rise from his bed,
nor stirre in his bed, come
home to me, & in this soud,
give mee the strength of
healthy and vigorous in-
structions? O my God, my
God, what Thunder is not
a well-

a wel-tuned Cymbal, what
boarseneffe, what harshnes
is not a cleare Organ, if
thou be pleased to set thy
voice to it? And what Or-
gan is not wel plaied on,
if thy Hand bee vpon it?
Thy voyce, thy band is in
this sound, and in this one
sound, I heare this whole
Consort. I heare thy Iaa-
cob call vnto his sonnes,
and say; Gather your selues
together, that I may tell you
what shall befall you in the
last dayes, He sayes, That
which I am now, you must be
then. I heare thy Moses tel-

Gen. 49.
I.

S ling

*Day. 33.
I.*

*2 Reg.
20. 1.*



*2 Pet. 2.
13.*

ling me, and all within
the compasse of this sound,
This is the blessing where-
with I blesse you before my
death ; This, that before
your death, you would
consider your owne in-
mine. I heare thy Prophet
saying to Ezechias, Set thy
house in order, for thou shalt
die, and not live ; He makes
vs of his family, and calls
this a setting of his house
in order, to compose vs
to the meditation of death
I heare thy Apostle say-
ing, I thinke it meet to put
you in remembrance, know-
ing

ing that shortly I must goe
out of this tabernacle. This
is the publishing of his
will, and this Bell is our
legacy, the applying of his
present condition to our
vse. I heare that which
makes all sounds musick,
and all musicke perfect; I
heare thy Sonne himselfe
saying, Let not your hearts
betroubled; Only I heare
this change, that whereas
thy Sonne sayes there, I
gve to prepare a place for
you, this man in this
sound sayes, I send to pre-
pare you for a place, for a

Io.14.1.

S z graue.

graue. But, O my God, my
God, since heauen is glory
and ioy, why do not glori-
ous and ioyfull things lead
vs, induce vs to heauen?
Thy Legacies in thy first
will, in the old Testament,
were plenty and victory;
wine and oyle, milke and
honie; alliances of friends,
ruine of enemies, peacefull
hearts, and cheerefull coun-
tenances, and by these gal-
leries thou broghtest the
into thy bed-chamber, by
these glories and ioyes, to
the ioyes & glories of hea-
uen. Why hast thou chan-
ged

ged thine old way, and
carried vs by the wayes
of discipline and mortifica-
tion, by the twaies of mour-
ning and lamentation, by
the wayes of miserable
ends, and miserable antici-
pations of those miseries,
in appropriating the ex-
emplar miseries of others
to our selues, and transfer-
ping vpon their miseries,
as our own, to our own
prejudice? Is the glory of
heauen no perfecter in it
selfe, but that it needes a
foile of depression & inglo-
riousnesse in this world, to

set it off? Is the *joy* of
heauen no perfecter in it
selfe, but that it needs the
fourenesse of this life to
giue it a taste? Is that *joy*
and that *glory* but a com-
paratiue *glory* and a com-
paratiue *joy*? not such in it
selfe, but such in compari-
son of the *ioylesnesse* and
the *ingloriousnesse* of this
world? I know, my God,
it is farre, farre other-
wile. As thou thy selfe,
who art *all*, art made of
no *substances*, so the *joyes*
& *glory* which are with
thee are made of none of
these

these circumſtances; Eſſentiall ioy, and glory Eſſentiall. But why then my God, wilt thou not beginne them here? pardon O God, his vntthankfull rashnesſe; I that aske why thou doest not, finde euē now in my ſelfe, that thou d̄est; ſuch ioy, ſuch glory, as that I coucluē vpon my ſelfe, vpon all, They that finde not ioy in their ſorrowes, glory in their deiections in this world, are in a fearefull danger of missing both in the next.

17. PRAYER.

O Eternall and most
gracious God, who
haft bin pleased to speake
to vs, not onely in the
voice of Nature, who
speaks in our hearts, & of
thy word which speakes
to our eares, but in the
speech of spechlesse crea-
tures, in Balaams Asse, in
the speech of vnbeleeviug
men, in the confession of
Pilate, in the speech of
the Deuil himselfe, in the
recognition and attestation
of thy Sonne; I humbly
accept

accept thy voice, in the sound of this sad & funerall bell. And first, I blesse thy glorious name, that in this sound and voice, I can heare thy instructions, in another mans to consider mine own cōdition; and to know, that this Bell which tolls for another, before it come to ring out, may take in me too. As death is the wages of sin, it is due to me; As death is the end of sicknesse, it belongs to me; And though so disobedient a seruant as I, may be affraid to die,

Psal. 31.
5.

yet to so mercifull a Ma-
ster as thou, I cannot bee
afraid to come; And ther-
fore, into thy hands, O my
God, I commend my spirit; A
surrender, which I know
thou wilt accept; whet-
her I live or die; for thy
seruant David made it,
whē he put himself into
thy protectiō for his life;
and thy blessed Son made
it, when he deliuered vp
his Soule at his death; de-
clare thou thy will vpon
mee, O Lord, for life or
death, in thy time; receive
my surrender of my selfe
now

now, Into thy hands O
Lord, I commend my spirit.
And being thus, O my
God, prepared by thy
correction, mellowed by
thy chastisement, and
conformed to thy will,
by thy Spirit, hauing re-
ceiued thy pardon for my
Soule, and asking no re-
prieue for my Body, I am
bold, O Lord, to bend my
Prayers to thee, for his
assistance, the voyce of
whose bell hath calld me
to this deuotion. Lay hold
vpon his Soule, O God, till
that soule haue throughly

con-

considered his account, and how few minutes soever it haue to remaine in that body, let the power of thy *spirit* recompence the shortnes of time, and perfect his account, before hee passe away: present his sinnes so to him, as that he may know what thou forgiuest, and not doubt of thy forgiuenes; let him stope vpon the infinitenesse of those sinnes, but dwelle vpon the infinitenesse of thy Mercy: let him discerne his owne demerits, but wrap himselfe vp in the

the merits of thy Son Chr:
Iesus: Breath inward cō-
forts to his heart, & afford
him the power of giuing
such outward testimonies
thereof, as all that are a-
bout him may derive cō-
forts from thence, and
haue this edification, euēn
in this dissolution, that
though the body be going
the way of all flesh, yet
that soule is going the
way of all Saints. When
thy Sonne cried out vpon
the crosse, My God, my God,
why hast thou forsaken me?
he spake not so much in
his

his owne Person, as in the person of the church, & of his afflicted mebers, who in deepe distresses might feare thy forsaking. This patient, O most blessed God, is one of them; In his behalfe, and in his name, heare thy Sonne crying to thee; My God, my God, why hast thou forsaken me? and forsake him not; but with thy left hand lay his body in the graue, (if that bee thy determination vpon him) and with thy right hand receiue his soule into thy kingdome, & vnite him and

and vs in one Communion
of Saints. Amen.

18 ~~word~~ — At inde
Mortuus es, Sonitu celari,
pulsiq; agitato.

The bell rings out, and tells mee
in him, that I am dead.

I 8. MEDITATION.

THE Bell rings out,
the Pulse thereof is
changed; the tolling was
a faint, and intermit-
ting pulse, vpon one side;
this stronger, and argues
more and better life. His
soule

soule is gone out; and as a
Man who had a lease of
1000. yeres after the ex-
piration of a short one,
or an inheritance after
the life of a man in a con-
sumptio, he is now entred
into the possession of his
better estate. His soule is
gone, whither? Who saw
it come in, or who saw it
go out? Nobody; yet euery
body is sure, he had one,
& hath none. If I will aske
meere Philosophers, what
the soule is, I shall find a
mongst them, that will
tell me, it is nothing, but
the

the temperament and harmony, and iust and equall composition of the Elements in the body, which produces all those faculties which we ascribe to the soule; and so, in it selfe is nothing, no seperable substance; that ouerliues the body. They see the soule is nothing else in other Creatures, and they affect an impious humilitie, to think as low of Man. But if my soule were no more than the soule of a beast, I could not thinke so; that soule that can reflect vpon it

it selfe, consider it selfe, is more then so. If I wil aske, not meere Philosophers, but mixt men, Philosophical Divines, how the soule, being a separat substance, enters into Man, I shall find some that will tell mee, that it is by generation, & procreation from parents, because they thinke it hard, to charge the soule with the guiltines of originall sin, if the soule were infused into a body, in which it must necessarily grow foule, and contract original sin, whether it be or

or no; & I shall find some
that will tell me, that it
is by *immediate infusion*
from God, because they
thinke it hard, to main-
tain an *immortality* in such
a soule, as should be be-
gotten and deriued with
the body frō mortall parēts.
If I will aske, not a few
men, but almost whole bo-
dies, whole Churches, what
becomes of the soules of
the righteous, at the depar-
ting thereof from the bo-
dy, I shal be told by some,
That they attend an expi-
ation, & purification in a
place

place of torment; By some, that they attend the fruition of the sight of God, in a place of rest; but yet, but of expectation; By some, that they passe to an immediat possession of the presence of God. S. Augustine studied the nature of the soule, as much as any thing, but the salvation of the soule; and he sent an expresse messenger to S. Hierome, to consult of some thing concerning the soule: But he satisfies himself with this: Let the departure of my soule to salvation be evident to my faith, and

& I care the lesse, how dark
the entrance of my soule, in-
to my body, be to my reason.
It is the going out, more
than the comming in, that
concernes vs. This soule,
this bel tells me is gone out;
whither? Who shal tel me
that? I know not who it is;
much lesse what bee was;
the cōdition of the man,
and the course of his life,
which shold tell me whi-
ther he is gone, I know
not. I was not there in his
sicknes, nor at his death; I
saw not his way, nor his
end, nor can aske them,
who

who did, thereby to conclude, or argue, whither he is gone. But yet I haue one neerer mee than all these; mine own charite; I aske that and that tells me, he is gon to euerlasting rest and ioy and glory: I owe him a good opinion, it is but thankfull charite in me, because I received benefit and instruction fro him when his bell told: & I Being made the fit er to pray, by that dispositiōn, wherin I was assited by his occasion, did pray for him; and I pray not with-

without *faith*; so I do *cha-*
ritably, so I doe *faithfully*
beleeue, that that *soule* is
gone to euerlasting *rest*,
and *joy*, and *glory*. But for
the *body*, How poore a
wretched thing is that?
we cannot expresse it so
fast, as it growes *worse* &
worse. That *body* which
scarce three minutes since
was such a *house*, as that
that *soule*, which made
but one step from thence
to *beauen*, was scarce tho-
rowly content, to leauue
that for *Heauen*: that *body*
hath lost the name of a
dwel.

dwelling house, because none dwels in it, and is making hast to lose the name of a body, and disolute to putrefaction. Who would not be affected to see a cleere & sweet river in the Morning, grow a kennell of muddy land water by noone, and condemned to the saltnes of the sea by night? and how lame a picture, how faint a representation, is that, of the precipitation of mans body to dissolution? Now all the parts built vp, and knit by a louely soule, now but

but a statue of clay, & now
these limbs melted off as
is that clay, mere but snow;
& now, the whole house
is but a handful of sand, so
much dust, and but a peck
of rubbidge, so much bone.
If he, who, as this bel tells
me, is gone now, were
some excellent *Artificer*,
who comes to him for a
Cloake, or for a garment
now? or for counsaile, if
he were a *Lawyer*? If a
Magistrate, for *Justice*?
Man before hee hath his
immortall soule, hath a *soule*
offense, and a *soule of ve-*

T git-a-

gitation before that: This immortal soule did not forbide other soules, to bee in vs before, but when this soule departs, it carries all with it; no more vegetation, no more sense: such a Mother in law is the Earth, in respect of our naturall Mother; in her wombe we grew; and when she was deliuered of vs, we were planted in some place, in some calling in the world; in the womb of the earth, wee diminish, and when she is deliuered of vs, our graue opened for another,
we

we are not transplanted,
but transported, our dust,
blowne away with pro-
phane dust, with euery wind.

18. EXPOSTULATION.

MY God, my God, if
Expostulation be too
bold a word, do thou mo-
lifie it with another; let
it be wonder in my selfe;
let it bee but *probleme* to
others; but let me aske,
why wouldest thou not
soffer those, that serue
thee in *holy seruices*, to do
any office about the dead,

T 2 nor

Leui. 21
1.

nor *assist* at their funeral? Thou hadst no *Counsellor*, thou needest none; thou hast no *Comptroller*, thou admittest none. Why do I aske? In *ceremonial things* (as that was) any *cōuenient reason* is enough; who can bee sure to propose that *reason*, that mooued thee in the institution thereof? I sa:isfie my selfe with this; that in those times, the *Gētiles* were ouer full, of an ouer-reuerent respect to the *Memo-
rie of the dead*; a great part of the *Idolatry* of the *Nations*

tions, flowed from that; an ouer-amorous deuotio, an ouer-zealous celebrating, & ouer-studious preseruing of the memories, and the pictures of some dead persons: and by the vain glory of men, they entred into the world; & their statues, and pictures contracted an opinion of diuinitie, by age: that which was at first, but a picture of a friend, grew a God in time, as the wiseman notes, They called them Gods, which were the worke of an ancient hand. And some haue assigned

Sap. 14.

14. 1

Sap. 13.

9.

a certaine time, when a picture should come out of minoritie, and be at age, to be a God, in 60. yeres after it is made. Those Images of Men, that had life, and some Idoles of other things, which never had any being, are by one common name, called promiscuously, dead; and for that the Wise man reprehends the Idolater, for belth he praies to that which is weak, & for life he praies to that which is dead. Should we do so, saies thy Prophet, shuld we go frō the living to

Sap. 13.
18.

Esa. 8.
14.

to the dead ? So much ill
the, being occasioned, by
so much religious comple-
met exhibited to the dead;
thou, O God, (I thinke)
wouldest therefore inhib-
bit thy principall holy ser-
uants, from contributing
any thing at all to this
dangerous *intimation* of *I-*
dolatry; & that the people
might say, Surely those
dead men, are not so much
to be magnified, as men
mistake, since God will
not suffer his holy Offi-
cers so much as to touch
them, not to see the. But

T 4 those

those dangers being remoued, thou, O my God, dost certainly allow, that we should doe Offices of piety to the dead, and that we should draw instructions, to piety, from the dead. Is not this, O my God a holy kind of raysing vp seed to my dead brother, If I, by the meditation of his death, produce a better life in my selfe ? It is the blessing vpō Reuben, Let Reuben liue, & not die, and let not his men be few ; Let him propagate many. And it is a maledictiō, That that dieth

Dau. 33
6.

dieth, let it die ; let it do no good in dying : for Trees without fruit, thou by thy Apostle callst, twice dead. It is a second death, if none liue the better, by me, after my death, by the maner of my death. Therefore may I iustly thinke, that thou madest that a way to conway to the *Ægyptians*, a fear of thee, & a fear of death, that there was not a house, where there was not one dead ; for therupon the *Ægyptians* said, We are all dead men ; the death of others, should catechise vs

Zecbar.

11.9.

Ind. 12.

Exod. 12

30.

Apo. i. 5

to death. Thy Sonn Christ Iesus is the first begotten of the dead; he rises first, the eldest brother, and hee is my Master in this Science of death: but yet, for me, I am a younger brother too, to this Man, who died now, and to euery man whom I see, or heare to die before me, & all they are vshers to mee in this Schoole of Death. I take therefore that which thy servant Davids wife said to him, to bee said to mee; If thou save not thy life to night, to morow thou shalt be slaine.

I. Sam.
19. 11.

laine. If the death of this man work not vpon me now, I shall die worse, than if thou hadst not afforded me this helpe: for thou hast sent *him* in this Bell to me, as thou didst send to the *Angel of Sardis* *Apo.3.2* with Commission to strengthen the things that remain, & that are ready to die; that in this weaknes of body, I might receiue spirituall strength by these occasions. This is my strength, that whether thou say to me, as thine *Angel* said to Gideon, *Peace be vnto thee, Ind.6.23* feare.

Num.
20.26.

I Reg.
16.18.

feare not, thou shalt not dye,
or whether thou say as
vnto Aaron, Thou shalt dye
there ; yet thou wilt pre-
serue that which is ready
to dye, my soule, from the
worst death, that of sinn.
Zimri dyed for his sinnes,
saies thy spirit, which bee
sinned in doing euill; and in
his sin, which he did to make
Israel sin. For his sins, his
many sins; and then in his
sin, his particular sin : for
my sins I shal die, when-
soever I die, for death is
the wages of sin, but I shal
die in my sin, in that par-
ticuliar

ticular *sin* of resisting thy spirit, if I apply not thy assistances. Doth it not call vs to a particular consideration that thy blessed Sonne varies his forme of Commination, & aggruates it in the variation, whē he saiesto the *Iewes*, (because they refused the light offered) *you shall die in your sin*; And then whē they proceeded to farther disputationes, and vexationes, and tentations, hee addes, *You shal dye in your sins*; he multiplies the former expressing, to a plu-
rall :

Job. 8.
21.

Vers. 24.

Esa. 66
14.

rall. In this swine, and in all your sinnes; doth not the resisting of thy particu-
lar helps at last, draw vp-
on vs the guiltines of all
our former sinnes? May
not the neglecting of this
fund ministred to me in
this mans death, bring me
to that misery, as that I,
whom the Lord of life
loued so, as to die for
me, shall die, and a Crea-
ture of mine owne shall
be immortall, that I shall
die, and the worme of mine
owne conscience shall ne-
uer die?

18. PRAYER.

O Eternall and most gracious God, I haue anew occasion of thāks, and a new occasion of prayer to thee from the ringing of this Bell. Thou toldest mee in the other voice, that I was mortall, and approching to death; In this I may heare thee say, that I am dead, in an irremediable, in an irrecoverable state for bodily health. If that be thy language in this voice, how infinitely am I bound to thy

thy heauenly Maiesy, for speaking so plainly vnto me? for euен that voyce, that I must die now, is not the voyce of a Judge, that speaks by way of condemnation, but of a Phisician, that presents health in that: thou presentst me Death as the cure of my disease, not as the exaltation of it; if I mistake thy voice heerein, if I ouer-run thy pace, and preuent thy hand, and imagine death more instant vpon mee then thou haſt bid him be, yet the voice be longs

longs to me; I am dead, I
was born dead, & from the
first laying of these mud-
wals in my cōception, they
haue moldred away, & the
whole course of life is but
an *actine death*. Whether
this voice instruct me, that
I am a *dead man* now, or
remember me, that I haue
been a *dead man* all this
while, I humbly thanke
thee for speaking in this
voice to my *soule*, and I
humbly beseech thee al-
so, to accept my prayers
in his behalfe, by whose
occasion this *voynce*, this
sound

sound is come to me. For though he be by Death transplanted to thee, & so in possessiō of inexpres-
sible happines there, yet here vpō earth thou hast
giuen vs such a portion
of heauen, as that though
men dispute, whether
thy *Saints* in heauen doe
know what we in earth
in particular doe stand in
need of, yet without all
disputation, we vpō earth
do know what thy *saints*
in heauen lacke yet, for
the *consummation* of their
happineſſe; and therefore
thou

For thou hast afforded vs the
dignity, that we may pray
for them. That therefore
this soule now newly de-
parted to thy *Kingdome*,
may quickly returne to a
joyfull *reunion* to that bo-
dy which it hath left, and
that we with it, may soon
enjoy the full *consummati-*
on of all, in *body & soule*, I
humbly beg at thy hand,
Our most *merciful* God,
for thy Sonne *Christ* Iesus
sake. That that *blessed* Son
of thine, may haue the
consummation of his *dig-*
nity, by entring into his
laſt

last office, the office of a Judge, and may haue society of humane bodies in heauen, as well as he hath had euer of soules; And that as thou hatest sinne it selfe, thy hate to sin may be expressed in the abolishing of all instruments of sin, The allurements of this world and the world it selte; and al the temporary reuenges of sinne, the stings of sickenesse, and of death; and all the castles, & prisons, and monuments of sinne, in the graue. That time may be swallowed

vp in Eternity, and hope
swallowed in possession,
and ends swallowed in
infinitenes, and all men or-
dained to salvation, in bo-
dy and soule, be one intire
and euerlasting sacrifice to
thee, where thou mayest
receiue delight frō them,
and they glory from thee,
for euermore. Amen.

19. Oceano tandem emenso,
aspicianda resurgit Terra;
videtur, iustis, medici, iam
cocta mederi se posse, in-
dicis.

At last, the Physicians after
a long and stormy voyage, see
land,

land; They haue so good
signes of the concoction of
the disease, as that they may
safely proceed to purge.

19. MEDITATION.

ALL this while the
Physicians themselves
haue bene patients, pati-
ently attending when
they should see any land
in this Sea, any earth, any
cloud, any indication of con-
coction in these waters. A-
ny disorder of mine, any
pretermision of theirs, ex-
alts the disease, accelerates
the rages of it; no di-
ligence

ligence accelerates the con-
coction, the maturitie of
the disease; they must stay
till the season of the sick-
nesse come, and till it be
ripened of it selfe, and
then they may put to
their hand, to gather it,
before it fall off, but they
cannot hasten the Ripe-
ning. Why should wee
ooke for it in a disease,
which is the disorder, the
discord, the irregularitie,
the commotion, and rebel-
lion of the body? It were
lcarse a disease, if it could
bee ordered, and made o-
bedient

bediēt to our *times*. Why should we look for that in *disorder*, in a *disease* when we cannot haue it in *Nature*, who is so regular, and so pregnant, so forward to bring her work to perfection, & to light? Yet we cānot awake the *July-flowres* in *January*, nor retard the *flowers* of the *spring* to *autumne*. We cānot bid the *fruits* come in *May*, nor the *leaues* to sticke on in *December*. A *woman* that is weak, can not put off her *ninth moneth* to a *tenth*, for her delivery

liery, & say she will stay
till she be stronger ; nor a
Queen cannot hasten it to
a seuerenth, that she may be
ready for some other
pleasure. Nature (if we
ooke for durable and vi-
gorous effects) will not ad-
mit preuentions, nor anti-
cipations , nor obligations
upon her; for they are pre-
contracts, and she will be
left to her liberty. Nature
would not bee spurred,
nor forced to mend her
pace; nor power, the powe-
r of man, greatnes loues not
that kind of violence nei-

V ther.

ther. There are of them
that will giue, that wil do
iustice, that will pardon,
but they haue their own
seasons for all these, and
he that knows not them,
shall starue before that
gift come, & ruine, before
the Iustice, and die before
the pardon saue him:
some tree beares no fruit,
except much dung be laid
about it, & Iustice comes
not from some, till they
be richly manured: some
trees require much visit-
ing, much watring, much
labor; and some men giue
not

no: their *fruits* but vpon
importunity, some trees re-
quire *incisio*, and *pruning*,
and *lopping*; some men
must be *intimidated* and
syndicated with *Commissi-*
ons, before they will de-
liver the fruits of *Justice*;
some trees require the
early and the *often* accessse
of the *Sun*; some men o-
pen not, but vpon the fa-
vours and letters of *Court*
meditatio; some trees must
be *bous'd* and kept within
dores; some men lock vp,
not onely their libertie,
but their *Justice*, and

V 2 their

their compassion, till the solicitation of a wife, or a sonne, or a friend, or a servant turn the key. Reward is the season of one man, and importunity of another; feare the season of one man, & fauor of another; friendship the season of one man, and naturall affection of another; and he that knowes not their seasons, nor cannot stay them, must lose the fruits; As Nature will not, so power and greatnessse will not be put to chage their seasons; and shal we look for

for this *Indulgence* in a disease, or think to shake it off before it be ripe? All this while therefore, we are but vpon a *defensiuē* war, & that is but a doubtful state; especially where they who are besieged do know the best of their defences, and do not know the worst of their enemies power; when they cannot mend their works within, & the enemy can increase his numbers without. O how many farre more miserable, and far more worthy to be lesse miserable than

I, are besieged with this
sicknesse, and lacke their
Sentinels, their Phisicians
to watch, and lacke their
munition, their cordialls to
defend, and perish before
the enemies wakenesse
might invite them to fal-
ly, before the disease shew
any declination or admit
any way of working vpon
it selfe? In me the siege is
so farre slackned, as that
we may come to fight,
and so die in the field, if I
die, and not in prison.

Yahowah remembred
his old promise. Ex.

19. EXPOSTULATION.

MY God, my God, thou
art a direct God, may
I not say, a literall God, a
God that wouldest bee
understood Literally, and
according to the plaine
sense of all that thou
saiest? But thou art also
(Lord I intende it to thy
glory, and let no prophane
mis-interpreter abuse it
to thy diminution) thou
art a figuratiue, a metapho-
ricall God too : A God
in whose words there is
such a height of figures,

V 4 such

such voyages, such peregrinations to fetch remote and precious metaphors, such extētions, such spreadings, such Curtains of Allegories, such third beauens of Hyberboles, so harmonious eloquutions, so retyred & so reserued expressions, so commanding persuasions, so persuading commandements, such sinewes euen in thy milk, & such things in thy wordes, as all prophanē Authors, seem of the seed of the Serpent, that creeps, thou art the Dove, that flies. O, what words

but

but thine, can expresse
the inexpressible texture,
and cōposition of thy word;
in which, to one man,
that argument that binds
his faith to beleue that
to be the word of God, is
the reuerent simplicitie of
the word, & to another,
the maiesty of the Word;
and in which two men,
equally pious, may meet,
and one wonder, that all
should not vnderstand
it, and the other, as much
that any man shoule. So,
Lord, thou giuest vs the
same earth, to labour on,

V 5 and

and to lie in; a house, and a
graue, of the same earth, so
Lord, thou giuest vs the
same word for our satis-
faction, and for our inqui-
sition, for our instruction,
and for our admiration
too; for there are places,
that thy seruants Hierom
& Augustine would scarce
beleeue (whē they grew
warm by mutual letters)
of one another, that they
vnderstood them, and
yet both Hierom and Au-
gustine call vpon persons,
whom they knew to be
farre weaker, than they
thought one another (old

women and young maids) to
read the Scriptures, without
confining them to these
or those places. Neither
art thou thus a figurative,
a metaphorical God, in thy
word only, but in thy works
too. The stile of thy works,
the phrase of thine actions,
is metaphoricall. The insti-
tution of thy whole worship
in the old law, was a continuall
allegory; types and fi-
gures overspread all; & fi-
gures flowed into figures,
and poured themselves
out into farther figures;
Circumcision carried a figure

of Baptisme, and Baptisme
caries a figure of that puri-
ty, which we shal haue in
perfection in the new Ieru-
salem. Neither didst thou
speake, and worke in this
language, only in the time
of thy prophets; but since
thou spokest in thy Son, it
is so too. How ofte, how
much more often doth
thy Sonne call himselfe a
way, and a light, & a gate,
and a Vine, & bread, than
the Son of God, or of Man?
How much oftner doth
he exhibit a Metaphoricaall
Christ, than a reall, a lite-
rall

rall? This hath occasioned thine antiēt seruants, whose delight it was to write after thy Copie, to proceede the same way in their expositions of the Scriptures, and in their composing both of publike liturzies, & of priuate prayers to thee, to make their accesses to thee in such a kind of language, as thou wast pleased to speake to them, in a figurative, in a Metaphoricall language, in which manner I am bold to call the comfort which I receive now

now in this sicknesse in
the *indication* of the con-
coction and maturity there-
of, in certaine *clouds*, and
recidēces, which the Phy-
sicians obserue, a discou-
ring of *land frō Sea*, after
a long and tempestuous
voyage. But wherefore, O
my *God*, hast thou pre-
sented to vs, the *afflictions*
and *calamities* of this life,
in the name of *waters*? so
often in the name of *wa-
ters*, and *deepe waters*, and
Seas of waters? must we
looke to be *drowned*? are
they *bottomleſſe*, are they
bound-

boundlesse? Thats not the dialect of thy language; thou hast giuen a Remedy against the deepest water, by water; against the inundation of sinne, by Baptisme; & the first life, that thou gauest to any Creatures, was in waters; therefore thou dost not threaten vs, with an irremediablenes, whē our affliction is a sea. It is so, if we consider our selues; so thou callest Genezareth, which was but a Lake, and not salt, a Sea; so thou callest the Mediterranean sea still

Psal. 46.
3.

still the great sea, because
the inhabitants saw no o-
ther sea ; they that dwelt
there, thought a lake, a
sea, & the others thought
a little sea, the greatest, and
wee that know not the
afflictions of others, call
our own the heauiest. But
O my God, that is truly
great, that overflows the
channell ; that is really a
great affliction, which is
aboue my strength, but,
thou , O God , art my
strength , and then what
can be aboue it ? Moun-
taines shake with the swel-
ling

ling of thy sea, secular mountauns, men strong in power, spirituall mountaines, men strong in grace, are shaked with afflictions; but thou layest up thy sea in store-houses; euен thy corrections are of thy treasure, and thou wilt not waste thy corrections; whē they haue done their seruice, to hūble thy patient, thou wilt call them in againe, for, thou giuest the Sea thy decree, that the waters shoulde not passe thy commandemēt All our waters shall run into Iordan, and thy seruants

Ps.33.7

Ps.8.29.

Pof.3.17

Eccles.

43.24

vers. 27.

uants passed Jordā dry foot;
they shal run into the red
Sea (the sea of thy Sonnes
blood) and the red sea, that
red sea drownes none of
thine. But, they that saile in
the Sea, tell of the danger
thereof; I that am yet in
this affliction, owe thee
the glory of speaking of it;
But, as the Wise man bids
me, I say, I may speak much,
and come short; wherfore in
sum, hou art al. Since thou
art so, O my God, & afflic-
tion is a sea, too deep for vs,
what is our refuge? thine
arde, thy ship. In all other
seas,

seas, in all other afflictions,
those meanes which thou
haft ordained; In this sea,
in sicknes, thy Ship is thy
Physician. Thou hast made
a way in the sea, and a safe
path in the wāters, shewing
that thou canst saue frō all
dangers; yea, though a man
went to sea without art; yet
where I find al that, I find
this added, neuertheleſſe
thou wouldest not, that the
worke of thy wisdom should
be idle. Thou canſt ſaue
without meanes; but
thou haſt tolde no man
that thou wilt: thou haſt
told

Sap. 143

*Act. 17.
11.*

told euery man, that thou
wilt not. When the Centurion
beleeued the Master
of the Shipp more than
S. Paul, they were all o-
pened to a great danger;
this was a preferring of
thy meanes, before thee,
the Author of the meanes;
but, my God, though thou
beest euery where, I haue
no promise of appearing
to me, but in thy ship: thy
Luc. 5.3 blessed Son preached out of
a ship: the meanes is pre-
aching, hee did that; and
the ship was a type of the
Church; hee did it there.

Thou

Thou gauest Saint Paul the
lives of all them that sailed
with him; If they had not
bin in the ship with him,
the gift had not extēded
to them. As soone as thy Son
was come out of the ship, im-
mediately there met him out
of the tombs, a man with an
uncleane spirit, and no man
could hold him, no not with
chaines. Thy Son needed
no vse of meanes; yet there
we apprehend the danger
to vs; if we leaue the ship,
the meanes; in this case,
the Physician. But as they
are ships to vs in those
seas,

Act.27.

24.

Mar 5.2

A. 27.
31.

seas, so is there a Ship to them too, in which they are to stay. Giue me leaue O my God, to affist my selfe with such a constru-
ction of these wordes of thy seruant Paul, to the Centurion, when the mari-
ners would haue left the ship, Except these abide in the ship, you cannot be safe; Except they who are our ships, the Physicians, abide in that which is theirs, & cut ship, the truth, and the sincere and religious worship of thee, & thy Gos-
pell, we cannot promise
our

our selues, so good safety; for though we haue our ship, the Physician, he hath not his ship, Religion; And meanes are not meanes, but in their conuagation, as they depend, and are chained together. The ships are great, sayes thy Apostle, but a Helme turnes them; the men are learned, but their Religion turnes their labors to good: And therefore it was a heauy curse, when the third part of the ships perished: It is a heauy case, where either all Religion, or true

Iac. 3.4.

Apo. 8.9.

Re-

70. 6. 21

Religion should forsake
many of these ships, whó
thou hast sent to conuey
vs ouer these seas. But, O
my God, my God, since I
haue my ship, & they theirs,
I haue them, & they haue
thee, why are wee yet no
neerer land? As soone as
thy Sons disciple had take
him into the ship, imme
diately the ship was at the
land, whither they went.
Why haue not they and I
this dispatch? Every thing
is immediatly done, which
is done when thou woul
dest haue it done. Thy
pur-

purpose terminates euery action, & what was done before that, is vndone yet. Shall chāt slackē my hope? thy Prophet frō thee, hath forbid it. It is good that a man should both hope, and quietly wāit for the saluatiō of the Lord. Thou putst off many iudgements, till the last day, many passe this life without any ; and shal not I indure the putting off thy mercy for a day? and yet, O my God, thou puttest mee not to that; for the assurāce of future mercy, is present mercy.

Lam. 3.
26.

X

But

But what is my assurance now? what is my seale? It is but a cloud; that which my Physicians call a cloud, in that, which giuesthem their indicatiō. But a cloud? Thy great seale to all the world, the Rain-bow, that secur'd the world for ever from drowning, was but a reflexion upon a cloud. A cloud it selfe was a pillar which guided the church, and the glory of God, not only was, but appeared in a cloud. Let me return, O my God, to the consideration of thy seruant Elizabs proceeding,

Exo. 13
21.

16.10.

Reg.
19.43.

ceeding, in a time of desperat drought, he bids the
ooke towards the Sea; they look, and see nothing.
He bids them againe and againe, seuen times: and at
the seventh time, they saw a little cloud rising out of
the sea; and presently they had their desire of Raine.
Seuen dayes, O my G.d,
haue we looked for this
cloud, & now we haue it;
none of thy Indicatiōs are
frivolous; thou makeſt thy
signes, ſeales; & thy ſeales,
effect; & thy effects, conſer-
latim, & reſtitution, wher-

soeuer thou mayest receive glory by that way.

19. PRAYER.

O Eternall and most gracious God, who thogh thou passedst ouer infinit millions of generatiōs, before thou camſt to a *creation* of this world, yet when thou beganſt, didſt never intermit that *werke*, but continuedſt day to day, till thou hadſt perfited all the *work*, and deposed it in the *hands* & rest of a *Sabbath*, though thou haue bin pleased to glo-

glorifie thy selfe in a long
exercise of my patience,
with an *expectatio* of thy
declaration of thy selfe in
this my *sicknesse*, yet since
thou hast now of thy
goodnesse afforded that,
which affoords vs some
hope, if that be still *the*
way of thy *glory*, proceed
in *that way*, and perfite *that*
work, and establish me in
a *Sabath*, & *rest* in thee, by
this thy *seale* of bodily *resti-*
tution. Thy *Priests* came
vp to thee, by *steps* in the
Temple; Thy *Angels* came
down to *Jacob*, by *steps* vpō

X 3 the

the ladder ; we finde no
staire, by which thou thy
selfe cameſt to Adam in
Paradife, nor to Sodome in
thine anger ; for thou, and
thou only art able to do all
at once. But, O Lord, I am
not weary of thy pace, nor
weary of mine own pati-
ence. I prouoke thee not
with a praier, not with a
wifh, not with a hope, to
more haste then consists
with thy purpose, nor
look that any other thing
ſhould haue entred into
thy purpose, but thy glory.
To heare thy ſteps com-
ming

ming towards me, is the same comfort as to see thy face present with me; whether thou doe the work of a thousand yeares in a day, or extēd the work of a day, to a thousand yere, as long as thou workest, it is light and comfort. Heauē it selfe is but an extention of the same ioy; & an extētio of this mercy, to proceed at thy leisure, in the way of restitation, is a manifestatio of heauen to me here vpon earth. Frō that people, to whom thou appearedst in signes, and in

Types, the *Iewes*, thou art departed, because they trusted in them; but from thy *Church*, to whō thou hast appeared in thy selfe, in thy *son*, thou wilt never depart; because we cannot trust too much in him. Though thou haue affor ded me these signes of restitution, yet if I confide in them, and begin to say, all was but a *natural accident*, and *nature* begins to discharge her self, & she wil perfitt the whole worke, my hope shall vanish because it is not in thee. If thou shoul-

shouldest take thy hand
utterly from me, & haue
nothing to do with me,
nature alone were able to
destroy me; but if thou with-
draw thy helping hand, alas
how friuolous are the
helps of nature, how impo-
tent the *assurances of Art?*
As therefore the morning
dew, is a *pawne of the eue-*
ning fatnes, so, O Lord, let
this daies cōfort be the ear-
nest of to morrow's, so far as
may conforme me intirely
to thee, to what end, & by
what way soeuer thy mer-
cy haue appointed me.

20. Id agunt.

Upon these Indications of digested matter, they proceed to purge.

20. MEDITATION.

Though counsell seem rather to consist of spiritual parts, than action, yet action is the spirit and the soule of counsell. Counsels are not alwaies determined in Resolutions; we cannot alwaies say, This was concluded; actions are alwayes determined in effects; we can say this was done. They haue lawes their

res

reuerence, and their maiesty, whē we see the Judge vpō the Bench executing them. Then haue counsels of war their impressions, & their operatiōs, when we see the seals of an army set to thē. It was an ancient way of celebrating the memory of such as deserued well of the State, to afford them that kind of Scatuarie representation, which was then called *Hermes*; which was, the head & shoulders of a man, standing upon a Cube, but those shoulders without armes and

and hands. Altogether it figured a constāt supporter of the State, by his counsell: But in this Hieroglyphick, which they made without hands, they passe their consideration no farther, but that the Counsellour should bee without hands; so farre, as not to reach out his hand to foraine temptations of bribes, in matters of Counsell, and, that it was not necessary, that the head should imploy his own hand; that the same men should serue in the execution, which assisted

sted in the counsell; but that there should not belong bands to euery head, action to euery counsell, was never intended, so much as in figure, and representati-
on. For, as Matrimonie is scarce to be called Matrimony, where there is a re-
solutiō against the fruits of
marimony, against the ha-
ving of childre i, so coun-
sels are not councels, but il-
lusions, where there is frō
the beginning no pur-
pose to execute the deter-
minations of those coun-
sels. The arts and sciences
are

Agust.

are most properly referred to the head; that is their proper Element and Sphēare; But yet the art of prouing, Logique, & the art of persuading, Rhetorique, are deduced to the hand, & that expressed by a hand contracted into a fist, and this by a hand enlarged, & expanded; and euermore the power of man, and the power of God himselfe is expressed so, All things are in his hand; neither is God so often presented to vs, by names that carry our consideration vpon coun-

sel.

sel, as vpō executiō of coun-
cell; he oftner is called the
Lord of hosts, than by all o-
ther names, that may be
referred to the other sig-
nification. Hereby there-
fore wee take into our
meditation, the slippery
condition of man, whose
happines, in any kinde, the
defect of any one thing, cō-
ducing to that happines,
may ruine; but it mu:t
haue all the pieces to make
kvp Without cōsel, I had
not got thus far; without
action and prætise, I shold
goe no farther towards

bealib.

health. But what is the present necessary action? purging: A withdrawing, a violating of Nature, a farther weakening: O deare price, & O strange way of addition, to doe it by subtraction; of restoring Nature: to violate Nature; of prcuiding strength, by increasing weakenesse. Was I not sicke before? And is it a question of comfort to be asked now, did your Physicke make you sicke? Was that it that my Physicke promised, to make mee sicke? This is another step, vpon

upon which we may stand, and see farther into the misery of man, the time, the season of his Misery: It must be done now: O ouercunning, ouer-watchfull, ouerdiligent, and oner-sociable misery of man, that seldom comes alone, but then whē it may accompany other miseries, & so put one another into the higher exaltation, & better heart. I am ground euен to an attenuatiō, and must proceed to euacuation, all waies to extirpation and annihilation.

20.Ex-

20. EXPOSTULATION.

MY God, my God, the
God of Order, but yet
not of Ambition, who as-
signest place to every one,
but not contention for place,
when shal it be thy plea-
sure to put an end to all
these quarels, for spirituall
precedences? when shall
men leaue their vnchari-
table disputation, which is
to take place, faith or repen-
tance, and which, when
we consider faith & works?
The head and the hand to,
are required to a perfitt

na.

naturall man; Connell and
action too, to a perfitt ciuill,
man; faith and works too,
to him that is perfittly spi-
rituall. But because it is
easily said, *I beleue*, & be-
cause it doth not easily lie
in prooffe nor is easily de-
monstrable by any evi-
dence taken frō my heart,
(for who sees that, who
searches those rolls?) whe-
ther I doe *beleue*, or no, is
it not therfore, O my God,
that thou dost so frequēt-
ly, so earnestly, refer vs to
the hand, to the obseruatiō
of actions? There is a lit-
tle

Eccl^{is}
11.4.

tle suspition, a little imputa-
tion laid vpon ouer-tedious
and dilatory couſels. Many
good occasions ſlip away
in long consultations; and
it may be a degree of sloth,
to be too long in mending
nets, though that muſt be
done. *He that obſerueth the
wind, ſhall not ſow, and hee
that regardeth the clouds,
ſhall not reape;* that is, hee
that is too dilatory, too ſu-
perficiouſ in thele obſerua-
tions, and ſtudies but the
excuse of his owne idlenes
in them; But, that which
the ſame wifē and royll
ſer.

seruant of thine, sayes in another place, all accept, and aske no comment vpon it, *He becommeth poore, that dealeth with a slacke hand, but the hand of the diligent maketh rich;* All euill imputed to the absence, al good attributed to the presence of the hand I know, my God, (and I blesse thy Name for knowing it; for all good knowledge is from thee) that thou considerest the heart; but thou takest not off thine Eye, till thou come to the Hand. Nay, my God, doth

Prov. 10

4.

Psal. 24.
30.

Exo 31.
29.

doth not thy spirit intimate, that thou beginnest where we begin, (at least, that thou allowest vs to begin there) whē thou ordrest thine own answer to thine owne question, Who shall ascend into the hill of the Lord ? Thus bee that bath cleane hands, and a pure heart ? Dost thou not (at least) send vs, first to the hand ? And is not the work of their hands, that declaration of their holy zeale, in the present execution of manifest Idolatryers, called a cōsecration of themselues, by thy holy

spirit? their hands are cal-
led all theselues : for, euen
counset it selfe goes vnder
that name, in thy Word,
who knowest best how
to giue right names: because
the counsell of the Priests
assisted Dauid, Saul saies,
the hand of the priest is with
Dauid, And that which is
often said by Moses, is ve-
ry often repeated by thy
other Prophets, These and
these things, the Lord spake,
and the Lord said, and the
Lord cōmanded, not by the
counsels, not by the voice,
but by the hand of Moses,
and

I Sam.
21. 29.

Levi. 8
36.

and by the hand of the pro-
phets: Euermore we are
referred for our Evidence,
of others, and of our selves,
to the hand, to action, to
works. There is somthing
before it, believing; & there
is something after it, suf-
fering; but in the most e-
minent, & obvious, and
conspicuous place, stands
doing. Why then, O my God,
my blessed God, in the waies
of my spirituall strength,
come I so slow to action?
I was whipped by thy
rod, before I came to con-
sultation, to consider my
state;

state; and shal I go no farther? As he that would describe a *Circle* in paper, if hee haue brought that *circle* within one *inch* of finishing, yet if he remoue his *compasse*, hee cannot make it vp a perfit *circle*, except he fall to work again, to find out the same *center*; so, though setting that *foot* of my *compasse* vpon thee, I haue gone so far, as to the consideration of my selfe, yet if I depart frō thee, my *center*, al is vnderfit. This proceeding to action therefore, is a re-

Y turning

Galens.

turning to thee, and a wor-
king vpon my selfe by thy
Phisicke, by thy purgatiue
physicke, a free and entire
euacuation of my soule by
Confession. The working
of purgatiue phisicke, is vi-
olent and contrary to Na-
ture. O Lord, I decline not
this potion of confession,
how ever it may be con-
trary to a naturall man. To
take physicke, and not accor-
ding to the right method, is
dangerous. O Lord, I decline
not that method in this
physicke, in things that
burthen my conscience, to
make

make my cōfession to him,
into whose hands thou
haſt put the power of abſo-
lution, I know that Phis-
icke may be made ſo plea-
ſant, as that it may eaſily be
taken; but not ſo pleafant as
the vertue and nature of the
medicine bee extinguiſhed;
I know, I am not ſubmit-
ted to ſuch a confeſſion as
is a rack and torture of the
Conſcience; but I know, I
am not exempt from all.
If it were meerly proble-
maticall, left meerly indif-
ferēt, whether we ſhould
take this Phisicke, vſe this

Galen.

Galen.

Psa: 162
I 2.

confession, or no, a great Phisician acknowledges this to haue bin his praetise; To minister many things, which he was not sure would do good, but never any other thing, but such as he was sure would doe no harme. The vse of this spirituall Phisicke can certainly doe no harme; and the Church hath alwayes thought that it might, and doubtlesse, many humble soules haue foud that it hath done them good. I will therefore take the cup of saluation, and call upon

upon thy name ; I will fill
this cup of compunction, as
full as I haue formerly
fill'd the *Cups* of wordly
*confection*s, that so I may
scape the *cup of Maledicti-*
on, and irrecouerable de-
structiō that depends vp-
on that. And since thy
blessed and glorious Son,
being offered in the way
to his *Execution*, a cup of
Stupefaction, to take a-
way the sense of his pain,
(a charity afforded to
condemned persons or-
dinarily in those places,
and times) refused that

Mar. 15

23.

Y 3

ease,

ease, and embrased the
whole torment, I take not
this Cup, but this vessel
of mine owne sinnes, in-
to my contemplation, and
I powre them out heere
according to the Motions
of thy holy Spirit, and any
where, according to the
Ordinances of thy holy
Church.

20. PRAYER.

O Eternall, and most
gracious God, who
hauing married Man, and
Woman together, & made
them

them one *flesh*, wouldest haue them also, to become one *soule* so, as that they might maintaine a *sympathy* in their *affectiones*, and haue a *conformity* to one another, in the *accidēts* of this *world*, good or bad, so having married this *soule* and this *body* in mee, I humbly beseech thee, that my *soule* may look; and make her vse of thy mercifull proceedings towards my *bodily restitution*, and go the same way to a *spirituall*. I am come by thy good-

Y4 nesse,

nesse, to the vse of thine
ordinary meanes of my
body, to wash away those
peccant humors, that endā-
gered it, I haue, O Lord, a
Riuier in my body, but a
Sea in my soule, and a Sea
swolne into the depth of
a Deluge, aboue the Sea.
Thou hast raised vp cer-
taine *hills* in mee hereto-
fore, by which I might
haue stood safe, frō these
inundations of sinne. Euen
our Naturall faculties are
a hill, and might preserue
vs from *some* sinne. *Edu-*
cation, study, obseruation,

ex-

example, are *hills* too, and
might preserue vs from
some. Thy *Church*, and
thy *Word*, and thy *Sa-*
craments, and thine *Or-*
linances are *hills*, aboue
these; thy *Spirit of Re-*
morse, & Compunction, and
repentance for former *sin*,
are *hills* too, and to the
top of all these *hills*, thou
hast brought mee heere-
tofore; but this *Deluge*,
this *Inundation*, is got a-
boue all my *Hills*; and
I haue sinned and sin-
ned; and multiplied *sinne*
to *sinne*, after all these thy

assistances against sinne,
and where is there water
enough to wash away
this *deluge*? There is a red
Sea, greater then this Ocean;
and there is a little
Spring, through which
this Ocean may powre it
selfe into that red Sea. Let
thy spirit of true contrition
and sorrow passe all my
sinnes through these eyes,
into the wounds of thy
Son, and I shall be cleane,
and my soule so much
better purged than my
body, as it is ordained for
better, and a longer life.

21. At.

21--- Atque annuit Ille,
Qui, per eos, clamat, Linquas
iam, Lazare, lectum.

God prospers their practise, and
hee, by them, calls Lazarus
out of his tombe, mec out of
my bed.

21. MEDITATION.

IF man had been left
alone in this world, at
first, shall I think, that he
would not haue fallen?
If there had been no Wo-
man, would not man haue
serued, to haue been his
owne Tempter? When I
see him now, subiect to
infi-

infinite weaknesses, fall into infinite sinne, without any forrain tentations, shall I thinke, he would haue had none, if he had been alone ? God saw that Man needed a Helper, if he should be well but to make Woman ill, the Deuill saw, that there needed no third. When God and we were alone, in Adā, that was not enough; when the Deuill and wee were alone, in Eue, it was enough. O what a Giant is man, when he fights against himselfe, & what

a Dwarfe, when he needs, or exercises his owne assistance for himselfe? If I cannot rise out of my bed, till the Physician enable me, nay I cannot tell, that I am able to rise, till bee tell mee so. I doe nothing, I know nothing of my selfe: how little, and how impotent a piece of the world, is any Man alone? & how much lesse a piece of himselfe is that Man? So little, as that whē it fals out, (as it fals out in some cases) that more misery, and more

op-

oppression, would be an ease to a man, hee cannot giue himselfe that miserable addition, of more misery; A man that is preffed to death, and might be eased by more weights, cannot lay those more weights vpon himselfe: Hee can sin alone, and suffer alone, but not repent, not be absolved, without another. Another tells mee, *I may rise, and I doe so.* But is euery raising a preferment? or is euery present preferment a station? I am readier to fall to the Earth now

now I am vp, then I was
when I lay in the bed: O
pernuerse way, irregular mo-
tion of Man; euen rising it
selfe is the way to Ruine.
How many men are rai-
sed, and then doe not fill
the place they are raised
to? No Corner of any
place can be emptie, there
can be no vacuitie; If that
Man do not fill the place,
other men wil; complaints
of his insufficiency will
fill it; Nay, such an abhor-
ring is there in Nature, of
vacuitie, that if there bee
but an imagination of not
filling

filling, in any man, that
which is but *imagination*
neither will fill it, that is,
rumour and voice, and it
will bee ginen out, (vpon
no ground, but *imagina-*
tion, and no man knows,
whose imagination) that he
is corrupt in his place, or
insufficiēt in his place, and
another perpared to suc-
ceed him in his place. A
man rises, somtimes, and
stands not, because hee
doth not, or is not beleev-
ued to fill his place; and
sometimes he stands not,
because hee ouer-fills his
place:

place: He may bring so much *vertue*, so much *justice*, so much *integritie* to the place as shall *spoile* the place, *burthen* the place; his *integritie* may be a *Libell* vpon his *Predecessor*, and cast an *infamy* vpon him; and a *burden* vpon his *successor*, to proceed by *Example*, and to bring the place it selfe, to an *vnder-value*, and the market to an *uncertainty*. I am *up*, & I seeme to *stand*, and I goe *round*, and I am a new *Argu-*
ment of the new *Philoso-*
phy,

phy, that the earth moues
round; why may I not
beleeue, that the whole
earth moues in a round
motion, though that seeme
to me to stand when as I
seeme to stand to my com-
pany, and yet am carried,
in a giddy, and circular
motion, as I stand? Man
hath no center, but misery;
there and onely there, he is
fixt, and sure to find him-
selfe. How little soever he
be raised, he moues, and
moues in a circle giddily;
and as in the Heauens,
there are but a few circles,

that

ies that go about the whole
world, but many *Epici-*
cles, and other lesser Cir-
cles, but yet *Circles*, so of
those men, which are rai-
sed, and put into *Circles*,
few of them moue from
place to place, and passe
through many and bene-
ficiall places, but fall into
little *Circles*, and within
a step or two, are at their
end, and not so well, as
they were in the *Center*,
from which they were
raised. Euery thing serues
to exemplifie, to illustrate
mans misery; But I neede
goe

goe no farther, than my selfe; for a long time, I was not able to rise; At last, I must be raised by others; and now I am vp, I am ready to sinke lower than before.

21. EXPOSTULATION.

MY God, my God, how large a glasse of the next World is this? As wee haue an Art, to cast from one glasse to another, and so to carry the Species a great way off, so hast thou, that way, much more; wee shall haue

my haue a resurrection in hea-
uen; the knowledge, of
At that thou casted by ano-
ther glasse vpon vs here;
we feele that wee haue a
resurrection from sin, and
that by another glasse
wee see wee haue a
Resurrection of the body,
from the miseries and ca-
mitis of this life. This
As Resurrection of my body;
shewes mee the Resur-
ection of my soule; and
both heere seuerally, of
so both together heereafter.
Since thy Martyrs vnder
the altar, presse thee with
their

their solicitation for the Resurrection of the bodie to glory; thou wouldest pardon mee, if I should preesse thee by Prayer, for the accōplishing of this Resurrection, which thou hast begun in mee to health. But, O my God, I do not aske, where I might aske amisse, nor beg that which perchance might be worſe for me. I haue a Bed of sinne; delight in sinne, is a bed; I haue a graue of finn; fencelſnesſe in fin, is a graue; & where Lazarus had been four dayes,

lages, I haue been fiftie
yeares, in this putrifaction;
Why dost thou not call
me, as thou diddest him,
with a loud voice, since my
Soule is as dead as his Bo-
dy was? I need thy thun-
der, O my God; thy musicke
will not serue me. Thou
haſt called thy ſeruants,
who are to worke vpon
us, in thine *Ordinance*, by
all theſe lowd Names,
Winds, and *Chariots*, and
fals of waters; where thou
wouldest be heard, thou
wilt be heard. When thy
Son concurred with thee,

to

Job. 11.

14.

to the making of Man,
there it is but a *speaking*,
but a *saying*; There, *O bles-*
sed and glorious Trinitie,
was none to *heare*, but
you *three*, and you easily
heare *one another*, because
you say the *same things*.
But when thy Son came
to the worke of *Redemp-*
tion, thou *spakest* and they
that heard it tooke it for
thunder; and thy Son him-
selfe *cried* with a *loud voice*
vpon the *Crosse*, twice; as
he, who was to prepare
his *coming*, *John Baptist*,
was the *voice of a cryer*,
and

Io. 12,
28.

Mat. 27
49.50.

and not of a whisperer.
Still, if it be thy voice, it is
a loud voice; These words
saies thy Moses, Thou spo-
kest with a great voice, and
thou addest no more, sayes
hee there; That which
thou hast said, is evident,
& it is evident, that none
can speake so loud; none
can bind vs to heare him,
as we must thee. The most
high uttered his voice: What
was his voice? The Lord
thundred from heauen, it
might be heard; But this
voice, thy voice, is also a
mighty voice; not onely

Dent. 5.

22.

2. Sam.

23. 14.

Psal. 68.

33.

Z migh-

mighty in power, it may be heard, nor mighty in obligation, it should be heard, but mighty in operation, it will be heard: and therefore hast thou bestowed

Psal. 29, a whole Psalme vpon vs to lead vs to the cōsideration of thy voice. It is such

Zob. 5.25 a voice, as that thy Sonnes saies, the dead shal heare it: & that's my state; And why O God, dost thou not speake to me, in that effe-

Apo. 1.12. ctual loudnes? S. John heard a voice, and he turned about to see the voice: somtimes we are to curious of the

in.

instrument, by what man
God speaks; but thou spea-
kest lowdest, when thou
speakest to the heart. There
was silence, and I heard a
voice, saies one, to thy ser-
vant Job. I heaken after
thy voice, in thine ordinan-
ces, and I seeke not a whi-
ispering in Connēticles; but
yet, O my God, speak louder,
that so, though I do heare
thee now, the I may heare
nothing but thee. My sinnes
crie aloud; Cains murther
did so; my afflictions crie
aloud; The floods haue lif-
ted vp their voice, (and wa-

Job. 4.16

Psal. 93.
3 4.

Eccles.
8.8.

ters are afflictions) but thou,
O Lord, art mighter, than
the voice of many waters;
than many temporall, ma-
ny spirituall afflictions, tha
any of either kinde; and
why dost thou not speak
to me in that voice? what is
man, & whereto serueth he?
what is his good and what is
his euill? My bed of sinne is
not euill, not desperatly
euil, for thou dost call me
out of it; but my rising
out of it is not good, not
perfittly good if thou call
not louder, and hold mee
now I am vp, O my God,

I

I am afraid of a fearefull application of those words, *when a man bath done, then he beginneth;* when his body is vnable to sin, his sinfull memory sins ouer his old sinnes againe; and that which thou wouldest haue vs to remember for cōpunction, wee remember with delight. *Bring him to mee in his bed, That I may kill him* sayes Saule of Dauid; Thou hast not sayd so, that is not thy voyce. *Loash his owne seruants* slew him, when hee was

Ibid v.7.

1 Sam.
26.15.

2 Chro.
26.25.

Amos
3.12.

sick in his bed; Thou hast not suffered that, that my seruants should so much as neglect me, or be weary of me in my sicknes. Thou threatenest; that as a shepherd takes out of the mouth of the Lyon, two legs, or a piece of an eare, so shall the children of Israel, that dwel in Samaria, in the corner of a bed, and in Damascus, in a couch be taken away: that euен they that are secure from danger, shal perish; How much more might I, who was in the bed of death, die? But thou hast not

not so dealt with me. As
they brought our sick persoſ
in beds that thy ſeruant Pe-
ters shadow might ouer-sha-
dow them; thou haſt, O my
God, ouer-shadowed me,
refreshed me, but when
wilt thou do more? when
wilt thou do all? when
wilt thou ſpeake in thy
loud voice? whē wilt thou
bid me take vp my bed &
walke? As my bed is my
affections, when ſhall I
beare them ſo as to ſub-
due them? As my bed is
my afflictions, when ſhal
I beare them ſo, as not to

Aet. 5.
15.

Ma. 9.6

murmure at them? when
shall I take vp my bed and
walke? not lie downe vpon
it, as it is my pleasure, not
sinke vnder it, as it is my
correction? But O my God,
my God, the God of all
flesh, & of all spirit too let
me be content with that
in my fainting spirit,
which thou declarest in
this decayed flesh, that as
this body is content to sit
still, that it may learne to
stand, & to learne by stan-
ding to walke, & by walk-
ing to trauell, so my soule
by obeying this thy voyce
of

of *rising*, may by a faither
and farther growth of thy
grace proceed so, and bee
so established, as may re-
move all *suspitions*, all
jealousies betweene thee
and mee, and may speake
and heare in such a voice,
as that still I may bee
acceptable to thee and
satisified from thee?,

21. PRAYER.

O Eternall and most
gratiouse God, who
hast made litte things to
signifie great & conuaid
the infinite merits of thy

Son in the water of Baptisme, and in the Bread and wine of thy other Sacrament, vnto vs, receiue the sacrifice of my humble thankes, that thou hast not onely afforded me, the ability to rise out of this bed of wearines & discomforde, but hast also made this bodily rising, by thy grace, an earnest of a second resurrection from sin, and of a third, to everlasting glory. Thy Sonne himselfe, alwayes infinite in himselfe, and incapable of addition, was yet pleased

sed to grow in the virgins
wombe, and to grow in
stature, in the sight of men.

Thy good purposes vpō
me, I know, haue their
determination and perfecti-
on, in thy holy will vpon
me; there thy *grace* is, and
there I am *altogether*; but
manifest them so vnto
me, in thy *seasons*, and in
thy *measures and degrees*,
that I may not only haue
that *comfort* of knowing
thee to be *infinitely good*,
but that also of finding
thee to be euery day *bet-*
ter and better to me: and
that

that as thou gauest Saint Paul, the Messenger of Satan, to humble him so for my humiliation, thou maiest giue me thy selfe, in this knowledge, that what grace soever thou afford me to day, yet I shold derish to morrow, if I had not had to morrowes grace too. Therefore I begge of thee my daily bread; and as thou gauest me the bread of forrow for many dayes, and since the bread of hope for some; and this day the bread of possessing, in rising by that strength, which thou

thou the God of al stregh
hast infused into me, so,
O Lord, continue to me
the bread of life; the spiritu-
al bread of life, in a faithful
assurance in thee; the sa-
cramentall bread of life, in
a worthy receiuing of
thee; and the more real
bread of life, in an euer-
lasting uniton to thee, I
know, O Lord that
when thou hast created
angels, and they saw
thee produce soule, and
fish, and beasts, and
wormes, they did not im-
fortune thee, and say
shall

shall we haue no better
Creatures than these, no
better *Companions* than
these; but staied thy *lei-*
sure, & then had man de-
liuered ouer to the, not
much inferiour in *na-*
ture to themselues. No
more doe I, O God,
now that by thy *first*
mercy, I am able to rise,
Importune thee for pre-
sent confirmation of
health; nor now, that
by thy *mercy*, I am
brought to see, that thy
correction hath wrought
medicinally vpon mee,
presume

presume I vpon that spirituall strength I haue; but as I acknowledge, that my bodily strength is subiect to euery puffe of wind, so is my spirituall strength to euery blast of vanitj. Keepe me therefore still, O my gracious God, in such a proportion of both strengths, as I may still haue somthing to thank thee for, which I haue receiued, and still somthing to pray for, and aske at thy hand.

22. Sit morbi somes tibi cura;

The Phisicians consider the root and occasion, the embers and coales, and fuell of the disease, and seek to purge or correct that.

22. MEDITATION.

How ruinous a farme hath man taken, in taking himselfe? how ready is the house euery day to fall downe; how is all the ground ouerspread with weeds, all the body with diseases? where not only euery turfe, but euery stone beares weedes; not onely

onely euery muscle of the flesh, but euery bone of the body, hath some infirmitie; euery little flint vpon the face of this soile, hath some infectious weede, euery tooth in our head, such a paine, as a constant man is afraid of, & yet ashamed of that feare, of that sensle of the paine. How deare, and how often a rent doth man pay for his farme: he payes twice a day, in double meales, and how little time he hath to raise his rent? How many bo-ly dayes to call him from his

his labour? Euery day is
halfe holy-day, halfe spent
in sleep. What reperations
and subsidies, & contribu-
tions he is put to, besides
his rent? What medecines
besides his dyet? & what
Inmates he is fain to take
in, besides his own fami-
ly, what infectious diseases
frō other men. Adam might
haue had Paradise for
dressing and keeping it; &
then his rent was not im-
proved to such a labour, as
would haue made his
brow sweat; & yet he gaue
it ouer, howe far greater a

rent

rent doe we pay for this
farme, this body, who pay
our selues, who pay the
farme it selfe, and cannot
lue vpon it? Neither is
our labour at an end, whē
we haue cut down some
weed, as soone as it sprung
vp, corrected some violet
and dangerous accident of
a disease, which would
haue destroyed speedily;
nor whē we haue pulled
vp that weed frō the very
root, recovered entirely &
soundly, frō that particular
disease; but the whole
ground is of an ill nature,

the

the whole soile ill disposed; there are inclinatiōs, there is a propensnesse to diseases in the body, out of which without any other disorder, diseases wil grow, & so we are put to a continuall labour vpon this farme; to a continuall study of the whole complexion and constitution of our body. In the distempers & diseases of soiles, sourenes, drines, weeping, any kinde of barrennes, the remedy & the physicke, is, for a great part; sometimes in themselves; sometime the very situation

situation releuees them,
the banger of a hill, will
purge and vent his own
malignant moisture; & the
burning of the vpper
urfe of some ground (as
bealtb from cauterizing)
puts a new and a vigorous
youth into that soile, and
there rises a kind of Phæ-
nix out of the ashes, a fruit-
fulnes, out of that which
was barren before, & by
that, which is the barren-
nes of all, ashes. And wher
the ground cannot giue it
selfe Physicke, yet it re-
ceiuers Phyfickē from o-
ther

ther grounds, from other soiles, which are not the worse, for hauing contributed that help to the, from Marle in other hills, or frō slimy sand in other shores: grounds help themselfes, or hurt not other grounds, frō whence they receiue helpe, But I haue taken a farme at this hard rent, & vpon those beauti
couenāts, that it can afford it selfe no helpe; (no part of my body, if it were cut off, would cure another part; in some cases it might preserue a sound part,

ther part, but in no case recō-
the ver an infected) and, if
on- my body may haue any
né, phisick, any medicine from
ls, another body, one man frō
er the flesh of another man
n. as by Mummy, or any
er such composition,) it must
y bee from a man that is
d dead, and not, as in other
v siles, which are neuer the
worſe for contributing
their Marle, or their fat
lime to my grouē, There
is nothing in the same
man, to help man, nothing
in mankind to help one an-
other, (in this ſort, by way
of

of Physicke) but that hee
who ministres the helpe, is
in as ill case, as he that
receiues it would haue
beene, if he had not had
it; for he from whose body
the Phisicke comes, is
dead. When therefore I
tooke this farme, vnder-
tooke this body, I vnder-
tooke to draine, not a ma-
rish, but a mote, where
there was, not water
mingled to offend, but all
was water; I vndertooke
to perfume dung, where
no one part, but all was
equally vnsauntry; I vnder-
tooke

ooke to make such a thing wholesome, as was not poison by any manifest quality, intense heat, or cold, but poison in the whole substance and in the specifique forme of it. To cure the sharpe accidents of diseases, is a great worke; to cure the disease it selfe, is a greater; but to cure the body, the root, the occasio of diseases, is a worke reserved for the great Physitian, which hee doth never any other way, but by glorifying these bodies in the next world.

Ab

22.Ex-

22 EXPOSTULATION.

MY God, my God, what
am I put to, when
I am put to consider, and
put off, the root, the fuel,
the occasion of my sicknes?
What Hypocrates, what
Galen, could shew mee
that in my body? It lyes
deeper than so; it lies in
my soule: and deeper than
so; for we may wel con-
sider the body, before the
soule came, before inani-
mation, to be without sinne;
& the soule before it come
to the body, before that in-
fection,

fection, to be without sinne;
sinne is the root, and the
fuell of all sicknes, and yet
that which destroies body
and soule, is in neither, but
in both together; It is in the
union of the body & soule;
and, O my God, could I pre-
sent that, or can I sinne
that? The root, and the
fuell of my sicknes, is my
sinne; my actuall sinne; but
even that sinne hath ano-
ther root, another fuell, ori-
ginall sinne; and can I deuest
that? Wilt thou bid me
to seperate the lauen, that
a lumpe of dowe hath re-

Aaz celiued,

ceiued, or the salt, that the water hath contracted, from the sea? Dost thou looke, that I should so looke to the fuell, or embers of sinne, that I never take fire? The whole world is a pile of fagots, vpon which we are laid, & (as though there were no other) wee are the bellowes. Ignorance blowes the fire, He that touched any unclean thing, though he knew it not, became unclean, & a sacrifice was required (therefore a sin imputed) though it were done in ignorance.

Lev. 5.2

Num.
15.22.

rance? Ignorance blowes
this coale, but the knowldg
much more; for there are
that know thy iudgements,
and yet not only do, but haue
pleasure in others, that doe
against the. Nature blows
this coale; By nature we are
the children of wrath: and
the Law blowes it, thy
Apostle Saint Paul, found,
That Sinne tooke occasion
by the Law, that there-
fore because it is forbid-
den, we do some things.
If wee breake the Law,
wee sinne; Sinne is the
transgression of the Law;

Rom. 1.
32.

Eph. 2.3

1 Jo. 3.4.

Aa3

And

Rom. 7

23.

Tere. 67.

7.26.

Jacob. I

14.

1.8.11

And sinne it selfe becomes a Law in our members. Our fathers haue imprinted the seed, infused a spring of sin in vs: As a fountaine casteth out her waters, we cast out her wickednes; but we haue done worse than our fathers: Wee are open to infinite tentations, and yet, as though we lacked, we are tempted of our own lusts. And not satisfied with that, as though we were not powerfull enough, or cōning enough, to demolish, or undermine our selues.

bna sa hauē

haue no pleasure in the sinne, we sinne for others sakes. When *Adam* sinned for *Eues* sake, and *Salemone* to gratifie his wifes, it was an *luxorius* sinne: when the *Judges* sinned for *Iezabels*sake, and *Iacob* to obey *Dauid*, it was an ambitious sin: when *Pilat* sinned to humour the people, and *Herod* to giue farther contentment to the lewes, it was a popular sin: Any thing serues to occasion sinne, at home, in my bosome, or abroad, in my marke, & ayme; that which

Gen. 3.6.

1. Reg.

11.3.

1 Reg. 21

1 Par.

22.3.

Lnc. 23.

23.

Act 12.

3.

Eph. 4,
3.2.

2

2 Cor.
5.7.

I am, & that which I am
not, that which I would be,
proves coales and embers,
and fuel, and bellwes to
sinne; and dost thou put
me, O my God, to discharge
my selfe, of my selfe, be-
fore I can be well? When
thou bidst mee to put off
the old Man, dost thou
meane not only my old
habits of actuall sinne, but
the oldest of all, originall
sin? When thou bidst me
purge out the leauen, doest
thou mean, not only the
sowrenesse of mine own
ill contracted customes,
but

but the innate tincture of
sin, imprinted by Nature?
How shall I doe that
which thou requirest,
& not falsifie that which
thou hast said, that sin is
gōe ouer al? But, O my God,
I presse thee not, with
thine owne text, without
thine owne cōment; I know
that in the state of my bo-
dy, which is more discer-
nible, thā that of my soule,
thou doest effigiate my
Soule to me. And though
no Anatomist can say, in
disecting a body, here lay
the coale, the fuell, the

occasion of all bodily diseases, but yet a man may haue such a knowledge of his owne cōstitution, and bodily inclination to diseases, as that hee may prevent his danger in a great part: so though we cannot assigne the place of originall sin, nor the nature of it so exactly, as of actuall, or by any diligence deuest it, yet hauing washēd it in the water of thy Baptisme, wee haue not only so cleansed it, that we may the better looke vpon it, and discerne it, but

but so *weakned* it, that howsoeuer it may retain the *former nature*, it doth not retaine the *former force*, and though it may haue the *same name*, it hath not the *same venim*.

22. PRAYER.

O Eternall and most gracious God, the God of security, and the enemy of security too, who woldest haue vs alwaies sure of thy loue, and yet wouldest haue vs alwayes *doing something* for it,

it, let me alwayes so apprehend thee, as present with mee, and yet so follow after thee, as though I had not apprehended thee. Thou enlargeth *Ezechias* lease for fifteen yeres; thou renewest *Lazarus* his lease, for a time, which we know not: But thou didst never so put out any of thele fires, as that thou didst not rake vp the embers, and wrap vp a future mortality in that body, which thou hadst the so repriued. Thou proceedest no otherwise in our soules,

sonles, O our good, but fearfull God: thou pardonest no sin so, as that that sinner can sin no more; thou makest no man so acceptable, as that thou makest him *impeccable*. Though therfore it were a diminution of the largenes, & derogatory to the fulnesse of thy mercy, to locke backe vpon those sinnes which in a true *repentance*, I haue buried in the wounds of thy Sonne, with a zealous or suspitious eye, as though they were now my sinnes, when I had so trans-

transferred them vpon
thy Sonne, as though they
could now bee raised to
life againe, to condemne
me to death, when they
are dead in him, who is
the fountaine of life; yet
were it an irregular anti-
cipatio, and an insolent pre-
sumptio, to think that thy
present mercy extended to
all my future sins, or that
there were no embers, no
coales of future sinnes left
in me. Temper therefore
thy mercy so to my soule,
O my God, that I may
neither decline to my
faint-

faintnesse of spirit, in suspecting thy *mercy* now, to be lesse *hearty*, lesse *sincere*, than it vses to be, to those who are perfittly reconciled to thee, nor *presume* so of it, as either to thinke this present *mercy* an *antidote* against all *poysons*, and so expose my selfe to *tentations*, vpon confidence that this thy *mercy* shall *preserue* me, or that when I do cast my selfe into *new sins*, I may haue new *mercy* at *any time*, because thou didst so easily afford me *the*.

23. --Me-

23---Metusque, Relabi.

*They warne me of the fearefull
danger of relapsing.*

23. MEDITATION.

IT is not in mans body,
as it is in the Citie, that
when the bell hath rung,
to couer your fire, & take
vp the embers, you may lie
down, & sleep without
feare. Though you have
by phisick and dyet, raked
vp the embers of your dis-
ease, stil there is a feare of
a relapse; and the greater
danger is in that. Euen in
plea-

pleasures; and in paines,
there is a proprietary, a me-
um & tuum; and a man is
most affected with that
pleasure which is his, his
by former enjoying and
experience, and most
intimidated with those
paines which are his, his
by a wofull sense of the
in former afflictions. A
couetous person, who hath
preoccupied all his sen-
ses, filld all his capacities,
with the delight of gathe-
ring, wonders how any
man can haue any taste
of any pleasure in any
open-

opennesse, or liberalitie; So also in bodily paines, in a fit of the stone, the Patient wonders why any man should call the *Gout* a paine: And he that hath felt neither, but the tooth-ach, is almuch afraid of a fit of that, as either of the other, of either of the other. *Diseases*, which we never felt in our selues, come but to a *compassion* of others that haue indured them; Nay, *compassion* it selfe, comes to no great degree, iij we haue not felt in some proportion, in our selues,

selues, that which we lament and condole in another. But whē we haue had those torments in their exaltatiōn, our selues, wee tremble at Relapse. When we must pant thorough al those fiery heats, and saile thorow al those overflowing sweats, when we must watch through all those long nights, and mourne through all those long dāies{dāies & nights, so long as that Nature her selfe shall seeme to bee peruerced, and to haue put the longest day, & the lon-

gest

gest night, which shold be
six months a sunder, into
one naturall, unnaturall
day] whē we must stand
at the same bar, expect the
return of Phisicians from
their cōsultations, and not
be sure of the same ver-
dict, in any good Indicati-
ons, when we must goe
the same way ouer again,
and not see the same issue,
this is a state, a condition, a
calamity, in respect of
which, any other sicknes
were accnualescence, and
any greater, leſſe. It addes
to the affliction, that re-
lapses

lapses are, (and for the most part iustly) imputed to our selues, as occasioned by some disorder in vs; & so we are not only *passiuē*, but *actiuē*, in our owne *ruine*; we doe not only stand vnder a *falling bouse*, but pull it downe vpon vs; and we are not only *executed*, (that implies *guiltinesse*;) but wee are *executioners*, (that implies *dishonor*;) and *executioners of our selues*, (and that implies *impietie*.) And wee fall from that *comfort* which we might haue

haue in our first sicknes,
from tha: meditation; Alas,
how generally miserable is
man, and how subiect to dis-
eases, (for in that it is
some degree of comfort,
that wee are but in the
state common to all) wee
fall, I say, to this discomfort
and selfe accusing, & selfe
condemning; Alas, how un-
prudent, and in that, how
vnthankfull to God and his
instruments am I in making
so ill vsse of so great benefits,
in destroying so soone, so long
a worke, in relapsing, by my
disorder, to that from which
they

they had deliuered me; and so my meditation is fearefully transferred frō the body to the mind, & from the consideration of the sicknes, to that sinne, that sinful carelesnes, by which I haue occasioned my relapse. And amongst the many ~~weights~~ that aggrauate a relapse, this also is one, that a relapse proceeds with a more violent dispatch, and more irremediably, because it finds the country weakened, & depopulated before. Vpon a sicknes, which as yet

ap-

appeares not, wee can
scarce fix a feare, because
wee know not what to
feare; but as feare is the
busiest, and irk somest affe-
ction, so is a relapse; which
is still ready to come) into
that, which is but newly
gone, the neerest obiect, the
most immediate exercise of
that affection of feare.

23. EXPOSTULATION.

MY God, my God, my
God, thou mighty
Father; who hast bin my
Physician; Thou glorious
Son,

Son, who hast bin my phi-
sicke ; thou blessed Spirit,
who hast prepar'd and ap-
plied all to me, shal I alone
be able to ouerthrow the
worke of all you, and re-
lapse into those spirituall
sickneses, from which
infinit mercies haue with-
drawne mee ? Though
thou, O my God, ihaue
filled i my measure with
mercy , yet my measure
was not so large, as that
of thy whole people, the
Nation, the numerous and
glorious Nation of Israel;
and yet how often, how

B b often

often did they fall into
relapses? And then, where
is my *assurance*? How
easily thou passedst over
many other sins in them,
and how vehemently
thou insistedst in those,
into which they so often
relapsed; those were their
murmurings against thee,
in thine *Instruments*, and
Ministers, and their tur-
nings vpon other gods,
and embracing the *Idola-*
tries of their *neighbors*. O
my God, how *slipperie* a
way, to how *irreconvera-*
ble a bottome, is *murmur-*
ring?

ring? and how neere thy
selfe he comes, that mur-
mures at him, who comes
from thee? The Magistrat
is the garment in which
thou apparellest thy selfe;
and he that shoots at the
cloathes, cannot say, hee
meant no ill to the man.
Thy people were fearefull
examples of that; for, how
ofte did their murmuring
against thy Ministers, end
in a departing from thee?
when they would haue
other officers, they would
haue other gods; and still
to dayes murmuring, was

to morrowes Idolatry ; As
their murmuring induced
Idolatry, and they relapsed
often into both ; I haue
found in my selfe, O my
God, (O my God, thou
haest found it in me, and
thy finding it, hath shew-
ed it to me) such a trans-
migration of sin, as makes
me afraid of relapsing too.
The soule of sin, (for wee
haue made sinne immor-
tall, and it must haue a
soule) the soule of sinne, is
disobedience to thee, and
when one sinne hath bin
dead in mee, that soule

hath

hath passed into another sinne. Our youth dies, and the sinnes of our youth with it; some sinnes die a violent death, and some a naturall; pouertie, penury, imprisonment, banishment, kill some sinnes in vs, and some die of age; many waies we become vnable to do that sin, but still the soule liues, and passes into another sinne; and that, that was licentiousnesse, growes ambition, and that comes to indeuotion, and spirituall coldnesse; wee haue three
B b 3 liues,

liues, in our state of sinne; and where the sinnes of youth expire, those of our middle yeres enter, & those of our age after them. This *Transmigration* of sinne, found in my selfe, makes mee afraid, O my God, of a *relapse*: but the occasion of my feare, is more pregnant than so; for, I haue had, I haue multiplied *relapses* already. Why, O my God, is a *relapse* so odious to thee? Not so much their *murmuring*, & their *idolatry*, as their *relapsing* into those sinnes,

sinnen, seemes to affect thee, in thy disobedient people. *They limited the holy One of Israel,* as thou complainest of them:

That was a *murmuring*; but before thou chargest them with the *fault it selfe*, in the same place, thou chargest them, with the *iterating, the redoubling* of that *fault*, before the *fault* was named; *How oft did they prouoke mee in the wildernes; and grieue me in the Desart?* That which brings thee to that *exasperation* against them, as

*Psal. 78.
41.*

B b 4 to

Num. 14
22.

Zos. 23.
12.

to say, that thou wouldest
breake thine owne oath, ra-
ther than leaue them vn-
punished, (They shall not see
the land, which I sware vnto
their fathers (was because
they had tempted thee tenne
times, infinitely; vpon that,
thou threatnest with that
vehemency, if you doe in any
wise goe back, know for a
certainty, God will no more
driue out any of these nations
from before you; but they
shall be snares, & traps vnto
you, and scourges in your
sides, & thorns in your eyes,
till yee perish. No tongue,

but

but thine owne, O my God, can expresse thine indignation, against a Nation relapsing to Idolatry. Idolatry in any Nation is deadly; but when the disease is complicated with a relapse (a knowledge and a Profession of a former recovery) it is desperate: And thine anger works, not onely where the evidence is pregnant, and without exception, (so thou saiest, when it is said, That certaine Men in a Citie, haue withdrawne others to Idolatry, and that

Deut. 23
12.

Ios. 23.
11.

I. 12.

inquiry is made, and it is found true, the citie, and the inhabitants, and the cattell are to bee destroyed) but where there is but a suspicion, a rumour, of such a relapse to Idolatry, thine anger is awakened, and thine indignation stirred. In the gouernmēt of thy seruant Iosua, there was a voice, that Ruben & Gad, with those of Manasseb, had built a new Altar. Israel doth not send one to enquire; but the whole Congregation gathered to go vp to warre against them; and there

there went a prince of euery Tribe : And they obiect to them, not so much their present declination to Idolatry, as their relapse ; is the iniquity of Peor too little for vs ? An idolatry formerly committed, & punished with the slaughter of twenty fourre thousand delinquents. At last Reuben, & Gad satisfie them, that that altar was not built for Idolatry, but built as a paterne of theirs, that they might thereby professe themselves to be of the same profession, that they were;

Num.: 5.
4.

were; and so the Army returned without blood. Euen where it comes not so far, as to an *actuall relapse* into *Idolatry*, thou, O my God, becomest sensible of it ; though thou, who seest the heart all the way, preuentest all dangerous effects, where there was no ill meaning, how euer there were occasion of suspitious rumors, giué to thine Israel, of relapsing. So odious to thee, & so *agrauating* a weight vpon sin, is a *relapse*. But, O my God, why is it so?

soodious? It must be so, because he that hath sinned, and then repented, hath weighed God and the Deuill in a ballance; he hath heard God and the Deuill plead; & after hearing, given iudgment on that side, to which he adheres, by his subsequēt practise; if he returne to his sinne, he decrees for Satan, he prefers sin before grace, & Satan before God; & in contempt of God, declares the precedency for his aduersarie: and a contempt wounds deeper than an iniury; a

Tertull.

• re-

relapse deeper, than a blasphemey. And when thou hast told mee, that a relapse is more odious to thee, need I aske why it is more dāgerous, more pernitious to me? Is there any other measure of the greatnessse of my danger, than the greatnes of thy displeasure? How fitly, and how fearefully hast thou expressed my case, in a storme at sea, if I relapse? (They mount up to heauen, and they goe downe againe to the depth:) My sicknesse brought me to thee in re-

Psa. 107
26.

pen-

pentance, and my relapse
hath cast me farther frō
thee : The end of that man
shal be worse than the begin-
ning sayes thy Word, thy
Sonne ; My beginning was
sicknes, punishment for sin ;
but a worse thing may fol-
low, sayes he also, if I sinne
again : not onely death,
which is an end, worse
than sicknes, which was
the beginning, but Hell,
which is a beginning
worse than that end. Thy
great seruant denied thy
Son, and he denied him a-
gain; but all before repen-
tance;

Mat. 12

45.

Joh. 8.14

Mar. 1.

70.

tance; here was no relapse.
O, if thou hadst euer re-admitted Adam into Paradise, how abstinently would he haue walked by that tree? and would not the Angels, that fell, haue fixed themselues vp on thee, if thou hadst once re-admitted them to thy sight? They neuer relapsed; If I doe, must not my case be as desperate? Not so desperat, for, as thy maiestie, so is thy mercy, both infinite: and thou who hast commanded mee to pardon my brother seuentie
seuen

seuen times, hast limited
thy selfe to no number. If
death were ill in it selfe,
thou wouldst neuer haue
raised any dead man, to life
againe, because that man
must necessarily die again.
If thy mercy, in pardoning,
did so farre agrauat a re-
lapſe, as that there were
no more mercie after it,
our case were the worse
for that former mercy; for
who is not vnder, euен a
necessitie of sinning, whilst
hee is heere, if wee place
this necessitie in our own
infirmitie, and not in thy

Decree?

Decree? But I speake not this, O my God, as preparing a way to my Relapse out of presumption but to preclude all accessses of desperation; though out of infirmity, I shculd Relapse.

23. PRAYER.

O Eternall and most gratiouse God, who though thou beest ever infinite, yet enlargest thy selfe by the number of our prayers, and takest our often petitions to thee, to be an addition to thy glory, and

and thy greatnes, as euer
vpon all occasions, so
now, O my God, I come
to thy Maiesy with two
prayers, two supplications. I
haue meditated vpon the
ielousie, which thou hast
of thine own honou^r, and
considered, that nothing
comencerer a violating of
that honour, neerer to the
nature of a scorne to thee,
then to sue out thy Par-
don, & receiue the seales of
reconciliation to thee, and
then returne to that sinne,
for which I needed, and
had thy pardon before. I
know

know that this comes
too neere, to a making
thy holy *Ordinances*, thy
Word, thy *Sacraments*,
the *Seales*, thy *Grace*, In-
struments of my Spiritu-
all Fornications. Since
therefore thy Correction
hath brought me to such
a participation of thy selfe,
(thy selfe, O my God, can-
not be parted) to such an
intire possession of thee, as
that I durst deliuere my
selfe ouer to thee this mi-
nute, if this minuite thou
wouldest accept my dis-
solution, preserue mee, O
my

my God, the God of Con
stancie, and perseveraunce,
in this state, from all
relapses into those sinnes,
which haue induc'd thy
former Judgements vpon
me. But because, by too
lamentable Experience, I
know how slippery may
customes of sinnes haue
made my wayes of sinne,
I presume to adde this
petition too, That if my
infirmitie overtake mee,
thou forlake mee not.
Say to my Soule, My
Soule, thou hast sinned, doe
so no more; but say also
that

Ecclis.

1.21.

.Q.I.1.

2, Cor.
11.25.

Timoth.
1.19.

that though I do, thy spirit of Remorse, and Compunction shal neuer depart from me. Thy holy Apostle, Saint Paul, was shipwrackd thrice; and yet stil saued. Though the rockes, and the sands, the heights, and the shalowes, the prosperitie, and the aduersitie of this world doe diuerstly threaten mee, though mine own leakes endanger me, yet, O God, let me neuer put my selfe aboard with Hymeneus, nor make shipwracke of faith, and a good conscience, and then thy

thy long liu'd, thy euerlasting mercy, will visit me,
though *that*, whch I
most earnestly pray a-
gainst, should fall vpon
mee, a *relapse* into those
sinnes, which I haue true-
ly repented, and thou
haſt fully par-
doned.

FINIS.

o 22

1 do dyv , and r̄quod:

-s v̄sq̄ v̄lēmē s̄om
noq̄ h̄t bluod̄t , f̄nisq̄
s̄lod̄ o n̄ s̄q̄d̄r̄s , s̄om
-sunt uad̄ l̄d̄dyw , s̄om

LONDON.
Printed for T H O M A S
I O N E S , and are to be
sold at the black Ra-
uen, in the Strand.

1627.



IVIA

S